

THE ANNIGL CAN DIGEST

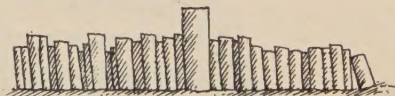
III QUARTER A.D.1972



GOOD MANNERS

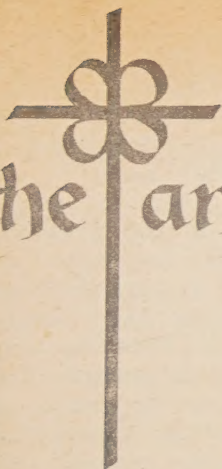
ALMOST every diocese has some small towns where, for any number of reasons, the Church has not only not grown but has barely survived: one such congregation in the South had dwindled through the years, and when a neighboring priest came for the church's services, or, more often, when there was only a lay reader, not more than two or three families would be there. People moved in, however, and occasionally a Baptist, Methodist, or Presbyterian would "come into the Church"; the congregation grew, a parish hall was added, and, with the prospect of getting a resident priest, a vicarage was found. On the new priest's first Sunday, with the nave somewhat filled, the cross-bearer and the cross, an acolyte with his light, and the priest in his vestments all lined up

and were ready to "process" down the aisle to the sanctuary and altar. The organist started the processional hymn, when in came a little old lady affectionately known to all as "Miss May", properly attired in hat and gloves; not seeing the three males in the dark vestibule, she headed down to her pew. Members of the congregation, singing the hymn, caught sight of movement in the aisle, and, as was their custom, bowed to what they thought was the passing cross. Miss May, not knowing what was behind her, bowed right and left, slowed down to a stop before she entered her pew and said, in a voice that all could hear, "I am glad to see that there are still some manners left in the world."—From a column in the *Atlanta Constitution*



The cover design is by Tom Goddard

THE ANGLICAN DIGEST is published quarterly by SPEAK, a not-for-profit corporation, as a service to the Church and at the voluntary subscription rate (anywhere in the world) of \$1.00 annually. Entered as second class matter at the post office in Eureka Springs, Arkansas 72632. III Quarter A.D. 1972, Volume 14, Number 3.



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

MISSION

MISSION church services are seldom very inspiring: the volunteer choirs of untrained voices are notable for their loyalty more than their vocal achievement; the mission ministry consists of a succession of inexperienced youngsters fresh from seminary on two- or three-year break-in appointments, or else the mission gets stuck with some ineffective old soul who can't get anything better; the financial pinch is always so great that, in order to survive, the members have to give proportionately much more than

their big-city-parish brothers, and the women have to have bazaars and suppers to make up the deficit; and yet, despite all the inadequacies, in the congregations of our sorriest missions will invariably be found a large, and disproportionate, share of the best minds and the most accomplished individuals of the community, who are there because they cannot, with good conscience, accept any other expression of Christianity.

I should say that if we have a strength, or a reason for being, or a divine calling, it

must be to preserve and promote the faith of Christ in a stable, rational, and respectable form for the benefit of the people who are striving to be stable, rational, and respectable for the glory of the Lord.

Apparently, however, at least according to the leadership of the Church, mission churches which cannot support themselves are contemptible things, and people who are so "stubborn" about the doctrine, discipline, and worship of the Church that they insist on preserving "hopeless" mission churches so that they may have the blessings of the Church, are considered "obstructionists".

The only mission of the Church which some folk seem able to see, is mission to the sick: our nation has sickness and so they feel called upon to heal it through pronouncements, politicking, and gifts of money to social action groups: because many people in our churches and our society have sicknesses of mind, body, and spirit, they feel called upon to "heal" them through psychological group manipulations, spirit invocations, and counseling agencies.

Certainly Christianity has as its second most important responsibility that of being a healing agent to and in the world, but first of all there must


be Christians; before there can be any Christian action, there must be Christian people — people dedicated to the worship of God and the doctrines of Christ in His Church.

If the Church is going to come out of these devastating times alive, we must stop belittling, downgrading, and alienating our best Christian people. The bulk of our membership and the strength of our Church is to be found, not among dropouts, perverts, radicals, addicts, criminals, and psychopaths, but rather among solid, stable, respectable citizens who are upright, industrious, honorable, and good to their families and neighbors.

Therefore, despite many illustrious opinions to the contrary, I am firmly convinced that, first of all, we must rally our forces by providing a decent ministry in our own unique manner to our own people wherever two or three of them can be found, and to any others whom we can attract to our ways: then, and only then, will we have the necessary strength and integrity to extend an effective healing ministry to others.—A parish priest.



I hope that I may live till morning — to give thanks again for today.—A bedside note



ACCORDING TO—

● The Bishop of Michigan: We are constantly being told about opinion polls in which a majority of people favors this and a minority is opposed. That is interesting information, but please remember that, while the majority may well be right, it also may well be wrong. The voice of the people is not the voice of God, and moral matters are not decided statistically, nor is any matter of truth decided statistically. The Church is not here to represent the majority opinion. It is good to reflect on the late Dean Inge's words that the spirit of the ages is to be preferred to the spirit of the age, and that if we marry the spirit of the age, we will be widowers tomorrow.

● Pearl Buck, by way of a parish bulletin: We should think of the human race as a whole, of which we are members. For example, we should not allow young people to be impatient with us, bully us, relegate us: that they are able to do so is because we have not taught them better, and we have not taught them better because we have not known our own

worth. We have not respected ourselves, either as individuals or as a group in our national life and society: instead, we have even sometimes copied the weaknesses and follies of the young; old men and women, especially women, have aped the manners, the dress, the speech of the younger generation — and when we do so, we are unworthy of their respect. Especially in our news media and advertising, the emphasis on the young denigrates the older generation: it leads the old to despise themselves. Age deserves respect, but respect can be won only by the dignity of self-respect. Dignity is a beautiful word, a noble word, befitting those who have learned the meaning of life through the experience of the years, but when experience has taught us too little, so that we behave without the dignity of our years, we cannot fulfill our duty to our country and our people, or to our world.

● A parish bulletin: If there is going to be a renaissance of religion, its bearers will not be the people who have been falling all over each other to be

"relevant to modern men". Strong eruptions of religious faith have always been marked by the appearance of people with firm, unapologetic, often uncompromising convictions — that is, by types that are the very opposite from those presently engaged in the various "relevance" operations. Put simply: ages of faith are not marked by "dialogue," but by proclamation.

● A Roman Catholic priest: At the moment there is an outbreak of Satanism: there have been numerous black masses on college campuses in the past year; in fact, Satanism has not been so popular since the 16th and early 17th centuries. Sparks are flying and it looks as if it's going to be a widespread fire.

● A letter in the *Toronto Globe and Mail*: There is nothing more shattering to the Church than the kind of *laissez-faire* attitude of some of our clergymen who appear to be more interested in going along with the flabby, ineffectual, and pointless rhetoric and philosophy extant in the world today. It will not work, and many of our young people as well as the middle-aged and older members of the Church are incensed at seeing their church become a place where anything goes, and rules are broken without censure; where

freak-outs, smoke-outs, booze-ups, and cop-outs seem to be more important than the ordered acts of worship. There is a great need for a return to respect for authority, for stronger disciplinary measures, and for the Church's hierarchy to speak with a sterner voice about what exactly is expected of the people. We hold a body of doctrine that is ancient, but it is just as applicable today as it ever was, and we should try to measure up to the stature of great men and women who have helped preserve that teaching, who have held their lamps high, and who have sought to raise up those who needed the Church's help.

● A fellow traveler: I am a retired clergyman [professor and seminary dean] of the Lutheran Church in America. I appreciate receiving your publication, since you are seeking to do something highly desirable: to hold up before the Church the essentials of the Christian faith. I am deeply disturbed by the conditions in all denominations, particularly my own. It seems that in the opinions of the "enlightened" theologians and many ecclesiastical administrators, the Scriptures and the Confessions of the Church are irrelevant and fail to speak to our age. What results is virtual apostasy. For

that reason, any and all attempts to recall the Church to its essential beliefs deserve to be supported.

● A university professor: In reading the Epistle for last Sunday, I was struck by the expression "dead works". I looked up the Greek to see what the sense of "dead" was: the Greek word used does not mean "works that have died", but "works that are dead", that is, "works that in themselves are dead". I then looked at the modern versions, which offer renditions and paraphrases of various kinds. Once more I found that the Authorized Version is the exact and literal

translation. Likewise the commentary of Bishop Westcott is the one that brings out the real significance of the expression. He writes (on Hebrews 6:1), "Dead works are not vaguely sins which lead to death, but works devoid of that vital element which makes them truly works. They have the form but not the vital power of works. There is but one spring of life, and all which does not flow from it is 'dead'. All acts of a man in himself, separated from God, are 'dead works'. The first step in faith is to give up the selfish life which they represent." It all came to me as something that I have often

For Our Country

ALMIGHTY GOD, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

—Book of Common Prayer

felt, but not in so clear a statement, of the multiple and distracting and time-consuming activities of our daily occupations, which often appear to take on such a crescendo that they seem to consume our whole occupation. I have been inclined to regard routine occupations as "dead works" — something that one has to get through; but are they necessarily dead works? The trouble may be found in the way in which I think of the "works". To use the common expression, one must back off and look at them: they may not be dead after all.

● An editorial in *The Living Church*: There are those who heatedly deny that any effort is ever made by the Episcopal Church's officialdom to "program" General Convention by manipulating its members toward decisions which have been predetermined by the Establishment. Perhaps somebody from that side will come forward to explain the recent action of the Church's official Board for Theological Education in offering [by formal action] its services to the Episcopal Women's Caucus in its crusade for the ordination of women to the priesthood.

● A seminary dean: Learning to write well is an exacting skill, which should be first taught in the grammar school,

yet many aspirants for the priesthood who are college graduates arrive at their theological schools unable to write a connected, intelligible English sentence, or even to spell. If a theological student is unable to write clearly, it is probable that he cannot think clearly; if he is unable to think clearly, he will be unable to learn clearly; and if, by some chance, he should be ordained (and many are), he will (except for the grace of God) make a mess of everything he touches in his ministry.

● *The Washington Diocese*: The most popular name for cathedrals of the Episcopal Church in the United States is that which honors the Blessed Trinity (twelve); next come eleven named for Saint Paul; ten are called Christ Church Cathedral; seven, Saint John; three, Saint Mark.

● A layman: Let's hope that the clergy and laity will remember that the true work of the Church is to forward the Kingdom of God on earth, and that we are not to be tied down to any economic or political theory but, through the Church, we are to assert Christian principles. The real root of all our problems, social, political, and economic, lies in the perverted will and heart of man — in other words, in human sin. No

reformation or reconstruction apart from the life of the spirit, as expressed in our love for God and for our neighbor, can bring true and lasting peace and order to our nation, and to ourselves.

● A college professor: One of the popular weeklies has done a series of articles on the brain, the principal "lesson" of which is, what an awesome thing the brain is. Quite right! How many people think of what lies behind the brain? St. Augustine had something to say about it. Thucydides and Aristotle were pioneers in what today is called psychology, only the term had not been invented and they were simply interested in human nature and human behavior in various circumstances. St. Augustine was a pioneer psychologist in that he was fascinated by the phenomena of thought and speech — of speech as an expression of thought, with the further problem of how speech comes to be composed of certain sounds which in combination

represent thought and serve for its communication. What gave St. Augustine's investigation its distinctive importance is that he viewed the subject under the aspect of theology. St. Augustine and his contemporaries had not our knowledge of the physical composition of the brain, but they would have thought of the brain as an instrument of a divine mystery. Why can't we have some sermons on such matters?

● A Churchwoman: We've been without a priest for eighteen months, but have not fallen apart; our congregation is small, but attendance at Sunday services hasn't dropped off. It does rather irk me at times, though, to see the congregation almost double when a priest comes to celebrate the Eucharist. Morning Prayer is still a service of worship, and everybody in our mission was supposed to have been taught that his "bounden duty was to worship God every Sunday in His Church." Lack

PRAYERS, BIG AND LITTLE

The great soul prays, "Lord, make me as big as my problem"; the little soul prays, "Lord, let me off easy."

The giant soul says, "Lord, give me strength sufficient for a hard day"; the small soul begs, "Lord, give me a lighter load."

The great heart prays, "Lord, let me stand firm when the fight is the hardest"; the afraid heart cries, "Lord, let me escape."

The crusader soul sends up the prayer, "Lord, stand with me until I finish my task."—A parish bulletin

of a priest in a congregation has always represented, at least to my husband and me, a challenge to jump in and help keep the Church alive.

● The Bishop of West Virginia: Social technicians, in considering the world scene, suggest that civilization today is suffering from a crisis of authority, the loss of hope, and the search for identity: many of them maintain that the Church is in danger and in trouble because it has no answer in those areas; they prophesy that the worst is yet to come. I disagree. Down through history the Church has been in trouble and in danger — it began with the Crucifixion; surely both danger and trouble were there! The Church, however, at least as I see it in West Virginia, is aware of the danger and joyfully meets it. We are not apathetically waiting for some one to give us the Golden Age that can never be or wipe out all problems in a world of sinful people: authority, hope, and identity are all to be found in Christ. The best, not the worst, is yet to come.

● A letter from a former parishioner to his priest: For long it has been my intention to write you a word of thanks for several things: for your kindness in sending me your ever-interesting and informative

weekly bulletin, which I read with much satisfaction, and for the stability that you and the Church which you love and serve represent in this poor world so full of change and chaos.

● The Lambeth Conference of 1948: "The Conference holds that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion."

● The Major General of the Second Marine Division at Camp Lejeune, North Carolina: Our appearance, our discipline will contribute to other institutions and help swing the pendulum back to certain standards and values we've been getting away from — self-discipline, physical fitness, patriotism, moral integrity, a basic belief in what our country stands for and the enduring values of freedom.

● An English priest: The "house church movement, with celebrations of the Holy Communion taking place in rooms varying from kitchen to bedsitter [a bed-sitting room]" is an attempt to recapture the atmosphere of the primitive

Church when it worshipped in secret and underground during the persecutions. The gimmick is a retrograde step, because it ignores the primary duty of a Christian, which is to witness the faith publicly to the best of his ability. He should aim to be a light on a candlestick, not under a bushel, to be seen by everybody like a city set on a hill. It is astonishing that so many of those who, while having on their lips the jargon of evangelization ("outreach", "the Christian presence", "confrontation", etc.) should in practice be retreating into cosy quarters and organizing themselves not outwards but inwards. If half of what I have

been told by people who have attended such services should become well known, I think that the bishops will have to do something to restrain the liturgical anarchy that is being fostered by this hole-and-corner practice.

● A layman: Experience has taught me that the appearance of "straw men" in a sermon signals a lack of the speaker's commitment to truth. A straw man is a dummy, a construction without content, invented solely to be demolished. It is a favorite device of polemicists who, by pinning an appropriate label on it, identify it with their opponents, but it is never real. There is a simple test for reality

A LAMENTATION

O GOD, think upon thy congregation, whom thou hast purchased and redeemed of old; think upon the tribe of thine inheritance; lift up thy feet, that thou mayest utterly destroy every enemy, which hath done evil in thy sanctuary. Thine adversaries roar in the midst of thy congregations, and set up their banners; he that hewed timber afore out of the thick trees, was known to bring it to an excellent work, but now they break down all the carved work thereof with axes and hammers, and have defiled the dwelling-place of thy Name; they have said in their hearts, "Let us make havoc of them altogether." We see not our tokens [standards]; there is not one prophet more; no, not one is there among us that understandeth any more. O God, how long shall the adversary do this dishonour? Shall the enemy blaspheme thy Name for ever? Arise, O God, maintain thine own cause.—The Psalter, Psalm 74

suggested to us by William Temple which is perennially useful. He calls it "dialectical realism" which means, simply, asking of every proposition, whether it be a premise or a conclusion, "Is it actually so?" It ought to be writ large over every sermon-writer's desk. Without that guiding principle, it is very easy to confuse advantage with truth. A straw man gets across a point very effectively. The preacher supposes that the little lie will fortify the truth. That is a delusion. The deliberate introduction of falsehoods destroys the confidence of the hearer in the faithfulness of his shepherd. He who would be wise must first learn to distinguish the real from the spurious.

● The Suffragan Bishop of New York: The Anglican Communion has always believed in the Real Presence of Jesus Christ in the Body and Blood of the Sacrament, and in that belief we have always been in agreement with the two other branches of the Catholic Church — Roman and Eastern. We have never agreed with the Protestant position as represented by the statement, "the bread and wine is symbolic of the body and blood of Christ". Where we differ from the Roman position is in how that Real Presence is achieved.

● A priest: The State of the Church is very sad, but it heartens me to remember that God still holds the reins. He may let the buggy sway a little as it careens down the road, but it is our job to sit tight. Were we to become frightened and jump out, as some recommend, who knows when it might topple over? God knows what He is doing, and when our fellow passengers grow weary of goading the horses and scaring the passengers, God's steady hand on the reins will prevail and the buggy will stop swaying. It always has, and it always will.

● A letter: Four local parishes (two Roman and two Episcopal) are discussing the Windsor Statement (the Anglican-Roman document on the Eucharist) at weekly meetings. There is a panel of two Roman and two Anglican priests. We started with two weekly meetings, but nobody wants to stop there. We are having a grand time, and those who can stay on for an extra hour. At the third meeting, the Eucharist was celebrated according to the Book of Common Prayer and was discussed afterward; the Roman Catholics loved it and asked many, many questions. Next week, one of the Roman priests will celebrate. I hope that we'll be able to continue and grow as we learn from each other.

● A Jesuit priest: There is no way possible under Church tradition for women to be ordained priests in the Church of Rome.

● Walter Hooper, editor of C. S. Lewis' *God in the Dock* (Wm. B. Eerdmans Publishing Co., 255 Jefferson Avenue SE, Grand Rapids, Michigan 49502; \$6.95): Lewis argues that, as a test for ordination, clergymen be required to translate difficult theological statements into common English. "It is absolutely disgraceful that we expect missionaries to the Bantus to learn Bantu, but never ask whether our missionaries to the Americans or English can speak American or English. Any fool can write *learned* language. The vernacular is the real test. If you can't turn your faith into it, then either you don't understand it or you don't believe it."

● A Roman Catholic, in *The New Yorker*: I walk to Saint Jean's to hear Mass. The church

is very nearly full, and I am reminded, as I am every Sunday, of what an aesthetic ordeal it has become — going to Mass, since the advent of the New Liturgy: the dread vernacular, the conscripted congregational responses . . . and to think that architects of the profanation claim to have done it for us!

● A Church School teacher: The children and young people will come to church if we give it to them straight. They are not buying doubt or gimmicks — they have plenty of them.

● A diocesan "altar guild": An altar guild combines the meditative, devotional, and practical in a way that seems especially suited to the feminine temperament, and I hope that we can persuade more women to share in the privilege of working at the altar of our Lord — and in the reward, too, because it exemplifies one form of the Christian virtue of humility. As we perform our holy tasks,

keep

HEAD CLEAR
HEART CLEAN
KNEES DUSTY

—A parish bulletin

we are constantly reminded of the contrast between the infinite and the finite — the infiniteness of God and His great works and the finiteness of ourselves and the work of our hands. We may wonder along with the Psalmist, "What is man that Thou are mindful of him?", but the altar not only reminds us of Christ's great sacrifice and concern for us but also reassures us, as the Psalmist again says, that "the Lord hath pleasure in His people and helpeth the meek-hearted". I hope that altar guilds everywhere will endeavor to encompass as many women as possible, even if it means scheduling their meetings to permit both housewives and working women to attend; nor must we forget the young girls growing up in our parishes. Reverence of holy things and a desire to serve the Church are the only indispensable qualifications for membership in an altar guild.

● A parish priest: The people who find real strength and happiness in Christianity are the ones who practice their religion every day and worship God every Sunday: the weather makes no difference, their devotion does not change with the seasons: the strength that God gives in worship is always theirs.

● A layman: If a would-be priest does not intend to teach and practice the doctrine, discipline, and worship of the Church, he should not be ordained; if he fails to do so after ordination, he should be suspended or deposed. That heretical and radical priests are allowed, if not encouraged, to stray from sound doctrine and practice means not that the faith of the Church has changed accordingly, but rather that the guardians of the faith have slipped.

● A New York layman: How can we adequately try, evaluate,

In this journey I traveled 134 miles, preached ten times, administered the Communion five times, & confirmed 198 persons — And now, all glory to God for his innumerable benefits. Thou, O God, tookest me out of my mother's womb; Thou hast preserved me ever since; Thou hast provided me with the comforts and decencies of life; Thou has vouchsafed me the means of grace, and the hope of glory; Thou hast raised me to an honourable station in thy Church; Thou hast given me a willing heart to do my duty in it — confirm that ready disposition; Let thy Holy Spirit ever direct it to thy glory & the good of thy Church; Continue thy blessings to me; Bless also thy Church; May thy goodness lead me to love Thee above all things, thro Jesus Christ. Amen.—Bishop Seabury's Journal B (1791-1795)

and decide upon the Trial Services if we don't even know the Prayer Book itself? I would suggest to my fellow Churchmen that we should explore together the present Prayer Book, as though it, too, were a proposal. If we take the Book of Common Prayer and what it teaches seriously, I am sure we'll be able to make a more realistic approach to the job of revision.

● A parish priest: I think that the rites offered for trial use are interesting for study and comment, but they are not really needed for variety and freshness: the Book of Common Prayer will do quite nicely; all one needs is a thorough knowledge of the Prayer Book and a bit of imagination.

● A report in *The Living Church* of a recent meeting of the Church's Executive Council: When a council member from Pittsburgh asked whether the committee on education believes that the Catechism and Offices of Instruction in the Book of Common Prayer still express what "we Episcopalians believe", there was what seemed to be quite derisive laughter from a number of those present. There was no spontaneous supportive applause for the query.

● The Rector of the Episcopal Theological Seminary in Kentucky (Lexington 40508), when

asked what his institution needed: Although we need money to keep going, that is not our prime need just now. We need men who wish to learn how to be faithful priests and pastors. Strange as it may seem, many bishops who will not send us a postulant will take the same man gladly when he has been graduated. Perhaps some deep truth may be adduced from that, but for us it constitutes a real handicap. May God give us good men; support for our school will follow. Even so, we have done well, and it may be that the men we get, who are swimming against the stream today, are from God the answer to our prayer. Anyway, help us to get good men — and more of them.

● A parish priest: Having been a deputy at both the 1961 and 1964 conventions, I am not naive enough to believe that power politics have been cleansed from the Church. From top to bottom, from bishops to laypersons, there seems to be a concentrated and organized effort to abolish the Episcopal Church. One quick and certain way of achieving that goal is to destroy the book which contains the Catholic faith as it was handed down from our blessed Lord to the apostles and which has been practiced for nearly 2,000 years.

● A laywoman: I don't like to think that the ordination of women to the priesthood is inevitable, even though the first damaging steps have been taken already in allowing female deacons. Perhaps even a delaying action would be of value at this time. It might buy time for us women to pause and consider how much that is of real importance to the lives of others we are willing to risk in order to satisfy our own selfish cry for "equal rights", and it might give the men a little time to evaluate the salutary effects in this permissive society of an oft-needed but seldom spoken "No!"

● A parish bulletin: There are approximately 50-million Anglicans throughout the world, the majority of whom are neither English-speaking nor white; there are more monastics now than at the time of the dissolutions of the monasteries under Henry VIII; Anglican liturgies are used in 72 countries of the world in more than 100 different languages and dialects; there are 535 bishops and 41,000 priests serving in 369 dioceses.—A parish newsletter

● A scholar: The trial liturgies' elimination of the *filioque* ["and the Son", which was added to the clause concerning the procession of the Holy Spirit from the Father] in the Creed

disturbs me. It brings us closer to the Eastern Orthodox, which is good; but it also brings us nearer to the Unitarians, which is bad. I have known great and good men who have objected to the *filioque* as an unjustified innovation, but for us here and now the danger from creeping or even galloping Unitarianism seems greater than hope of union with the East. After all, are we not of the West and does not the great task of reunion lie here? My wife and I spent a month in midsummer on a guided tour that took us to the Greek Islands and Istanbul, which I still like to call Constantinople. No Christian can stand beneath the great dome of Hagia Sophia or view the fortifications built by the Knights of St. John and fail to feel profound and bitter sorrow at the thought of what the division and internal strife in Christendom have cost the world. How dreadful it is to remember the despairing cry of the Greek Orthodox in past centuries, "Better the Turks than the Latins!" Nor do I feel that COCU is the right beginning of an answer. It seems more likely to prove an invitation to new fragmentation like that which followed the Reformation or to a watering down of the Faith until it will be all but meaningless.

HOLD FAST

WE NEED today the help of the Christian religion in all its supernatural truth and power. Religions of vague humanitarianism, of mere subjective emotionalism, of semi-rationalistic intellectualism, are weak substitutes. We need faith, faith in God and in Christ and in the great divine realities declared to us and to all the world in the Scriptures, in the Creeds, and in the teachings throughout the ages of the Holy Catholic and Apostolic Church.

We can thank God that that faith is set forth in our Book of Common Prayer: it contains in form for our actual use — in prayer and Creed and Sacraments and worship — the Gospel of the New Testament, the Gospel of Christ and of His Church. If the Church were to issue a great call to its people to realize more truly, to practice more faithfully, and to believe more fully, the religion of the Prayer Book, the Church would become a reality to them, the Sacraments would become a reality to them, Christ Himself would become a reality to them — and their religion would be real to them.

A greater or lesser degree of ritual or ceremonial is unim-

portant, but the principles of the Prayer Book are the principles of Christ's religion. The cause of true Christian unity is not helped by doing that which is inconsistent with, or disloyal to, the faith and order of the Church as the Prayer Book gives it to us.

Let us hold fast to the Prayer Book because of the majesty, the spiritual truth, and the reverence of its prayers and its forms of worship; because it gives us the principles for which the Episcopal Church in this land has stood through its whole life and history; because in the splendid words of John Henry Hobart, it stands for "evangelical truth and apostolic order"; because it gives us the faith, the Sacraments, and the apostolic ministry as they have come down to us through all the continuous life of the Holy Catholic Church, and accords to them their great essential place in the structure of the Church; because in the Sacraments Christ Himself gives us His grace and help; because the Prayer Book's truths and teaching, its holy worship, its divinely given means of grace, bring us face to face with Christ and with God.—Adapted from a statement by William Thomas Manning, Bishop of New York (1921-1946), written about 1941

JOY-PEACE-GRACE

THERE is a real and deep joy in being a practicing Christian. I make that flat statement because it is true and I know that many of you understand exactly what I mean. That is not to say that life becomes simple or uncomplicated; pain, suffering, and death are not eliminated in the lives of practicing Christians: it's just that, for those of us who are able to know God in Jesus Christ, His Son, our Lord, life makes sense, even when it's all fouled up.

As a priest, I spend more time with sickness, death and sorrow, sin and remorse, failure and tragedy, than I'm able to spend with people in happy times. The result is that I'm able to see, in a very close way, those who have come to know the joy (peace) of God that remains when human feelings prove fickle, human bodies frail, human wills weak, or of no avail. The grace of God is a strange and mysterious life-force which flows out from the Fountainhead of all life and all creation and is available for all who will but make themselves available. The joy-grace isn't the result of great intellectual or

moral or physical heroics, but rather of faithfulness, which finds its expression in the regular worship of Almighty God.

I've learned the hard way, after nearly 25 years of trying, that it's simply impossible to talk about the love of God to a non-Churchman. It's impossible to be the bearer of strength (comfort) to "mourners" who do not celebrate Christ's death and Resurrection every Sunday. It's impossible to talk about God's will, or His peace, or His abiding presence to one who has not prayed with the Church for mercy, and received it; for strength to undergo hardship, and received it; for pardon, and received it.

If you and I are to be the bearers of the Good News to a troubled world, we kid ourselves if we think that we can, at the same time, avoid regular and faithful worship — *in the Church*. Not only does example tell the true story of one's soul's health, but your example is the only way an unbeliever or a backslider will ever be brought to know that joy-grace-peace of God.—A priest in his parish bulletin



The Good Shepherd calls His sheep by name, not by numbers.

DEPARTMENTS

CORRECTION CORNER

■ TAD rather astonishingly (even to ourselves) credited the authorship of the New Testament to a priest of the Church of England: the priest to whom we referred did in fact distinguish himself by writing the splendid reference volume, *Who's Who in the New Testament* (Holt, Rinehart and Winston, 383 Madison Avenue, New York City 10017; \$14.95). One wag wrote in that he'd always thought that the author was a king named James.

FORTH AND BACK

■ "There will be a potluck dinner next Sunday. Please tray and come."—A parish bulletin

Bring your own tray?

■ My job is not to curry favor, not to be loved, but to tell the truth.—TV commentator John Chancellor, in *Newsweek*

Is not that also the job of men of God?—A parish priest

■ A squirrel got into the church last Sunday, ran up the chancel steps, and bit the priest.—Note scribbled on a church bulletin

It must have been the "Green Book" that he was after.

■ Since I was to be away for several days, I asked the local newspaper to put a note in our advertisement to that effect. When the paper came out, it had very carefully listed all the services for Wednesday, Thursday, and Friday, with a note underneath: "The above services will not be held this week."—A parish priest

Anyway, the people knew what they'd missed.

■ How should one pronounce the new designation, Ms, for females who prefer neither the customary Mrs. or Miss?—A letter

We don't know, but a clue may be found in the matching towels that are now available with the lettering HIS and MS.

FOR THE RECORD

■ In 1958, the Episcopal Church had 395 missionaries; in 1971, it had 138.—A parish newsletter

■ On Easter Day, when the Vicar of Harrisburg, in the Diocese of Nebraska, baptized a male child, he completed five generations of baptisms in one family: six years earlier (shortly after the Church of the Good

Shepherd of the Plains was established), he had baptized the child's father, two grandparents, a great-grandmother, and a great-great-grandmother. On other occasions he had baptized also the child's mother, a grandfather, and other relatives. (At Kimball, where the priest resides, he baptized ten members of one family at the same time — father, mother, and eight children.)

■ Lewis F. Cole was elected to the vestry of Gethsemane Parish, Marion, in the Diocese of Northern Indiana, in 1918 and is still serving on it (54 years); since 1932 he has been Senior Warden. He has also been parish treasurer for many years, has served in many capacities on the diocesan level, and has more than 40 godchildren. His brother George was on the vestry for many years; his sister Mable was Sunday School superintendent for some fifty years; and another sister, Mary, taught in the Sunday School over the same period.

■ The only males in the United States who live longer than Episcopal clergymen are postmen.—The Church Pension Fund

■ The Church of the Province of New Zealand, meeting in general synod, rejected a proposal to allow the ordination of women as priests.

SIGNS OF THE TIMES

■ In Bilston, Staffordshire, England, after years of awarding Prayer Books to confirmation candidates, St. Leonard's Church decided to switch to alarm clocks.—A parish bulletin

■ Students, many of them intelligent and intellectually curious, tell me that they have difficulty "expressing themselves". What they mean is that they have not been trained to think clearly, and if they become seniors in the university, and even graduate students, without being able to think, there is not much that I can do for them.—A university professor

HEART GLAD

■ I am retiring (at 70) and am being replaced as rector by one of the finest young priests it has been my privilege to know in the last forty years. God is always good, but this time again "my cup runneth over".—A priest's letter

■ Nashotah House, a seminary of the Church, requires an annual four-day retreat of all its students. Said a recent visitor: "Although the House offers a complete range of opportunities for social involvement in inner-city as well as rural problems, it is primarily a seminary. Other theological graduate schools may place the emphasis on getting

acquainted with the problems and delusions of the world, but at Nashotah House it is on becoming acquainted with God. No matter how diligent or sincere a man is in his social activism, he is not a priest until he is a man of God."

■ Episcopal and Roman Catholic priests and United Methodist ministers refuse to solemnize marriages in the "marriage chapels" of the Las Vegas Strip, a \$50-million-a-year business. (It has been estimated that the "wedding industry" in Nevada comes to \$50-million a year.)

HEART SAD

■ I keep trying to convey to my students that when they get out of college they will find that the world is a rough, tough place, and that they will have to be reliable, punctual, and polite, not to mention clean. They just look at me, and I am sure that they do not understand what I mean. Maybe we are spawning a generation of bums.—A university professor

NO KIDDING

■ In California the United Church of Christ, by a vote of 62-34, agreed to the ordination of an admittedly homosexualist.

■ Prior to the 1 May deadline, the names of 72 nominees for Bishop Coadjutor were submitted to the Nominating Com-

mittee of the Diocese of Los Angeles; one was the Presiding Bishop.

SLIPS THAT PASS

■ Two misprints appeared recently in parish bulletins — one, announcing a service, "Snug Eucharist at 10 A.M."; the other, in the Rector's letter to his people, "This parish has made me thin."

Snug or thin, a priest goes on serving his parish.

■ Headline in a local newspaper (over a story announcing the coming visitation of the Bishop): "Bishop To Be Confirmed"

■ "The Order of St. Luke the Physician comprises the clergy and laity of the Church universal who feel impelled to make the ministry of healing a regular part of their vacation."
—*Sharing*

GOOD IDEA

■ I wish that somebody would come up with a book that might be called *The Sightseer's Guide to Hell*; even better, but no less important, something of the sort on heaven—A priest

AMEN

■ The Church is not here primarily to serve society; its prime duty is to worship God and obey Him. If it is God's will that we should serve society in

this or that way, then it is our duty to do it. Let us therefore make sure that it is God's will that we are trying to obey, and that we are not merely attempting to make the Church do something that we want to be done.—A parish bulletin

■ The most marvelous gift a man can give another man is his prayers.—From the letter of a bishop

NO MORE SIN

■ Starting in the Fall of 1972 there will be no more sin on South Carolina's streets and highways; the Motor Vehicle Division has announced that the letters "SIN" will not be used on license plates after the current license year expires, because a minister who received such a set of plates returned them as "unsuitable".—*Piedmont Churchman* (Upper South Carolina)

INFLUENCE

■ An obituary notice in one of the papers referred mourners to a service in the Church of the Enunciation. Nothing to do with the vernacular liturgy, I suppose.—*Pennyfields in London's Church Times*

TITLE

■ A "rectorine" is, as everybody knows, the wife of a rector; the proper title for a female priest is "wrecktor".—A parish priest

DON'T WORRY

■ Don't worry about the future of the Church nor of the Christian religion, for I am confident that we are going to see a swing-back to real concern for the state of society, improved practice of the Presence of God in life and in the Church. The time is coming when there will be a resurgence of Christian living because our Lord was not born in vain at the first Christmas in Bethlehem, nor did He preach in vain, nor die in vain, nor by His Resurrection fail to place His signature on everything He did and taught. In the fellowship of all believers He is truly alive.—From a bishop's letter

GOD'S OFFICE HOURS

■ Outside a large and beautiful church in New York City is a big sign: "Come into the church to sit, to think, to look at the church, or to pray. It's never too late to talk to God." Underneath are the words, "Hours: 9 a.m. to noon."

GOOD QUESTION

■ Something about the Church worries me: why don't our clergymen do a good job of preaching, and why, when we have them, are discussion sessions always about philosophy or some similar subject, instead of the sacraments, sin, judg-

ment, and Bible teachings (even though no person can completely understand everything contained in them)? In other words, why don't our priests and bishops teach the fundamentals of the Bible and increase our faith in Christ and His Church?—A layman

HELP!

■ A native priest in Africa, who worked in a very poor area, constantly turned to his Bishop for financial help. His reasons were good, and the Bishop tried many times to help him out, but the time finally came when the Bishop felt he could give no further assistance. He wrote to the priest, forbidding him to make any more appeals for money. All was quiet for a few months; then a letter with a familiar postmark turned up in the Bishop's mail. It read: "Dear Bishop: This is not an appeal; it is just a statement of fact: I have no pants. Sincerely,"—A parish bulletin

DOUBLE LOOK

■ The Bishop of Oxford [England] is an interested reader of small advertisements; he happened on one in a local paper the other day that was inserted by some one who wanted to sell a bed "suitable for an actress, a bishop, or both."—Rosamund Essex, in *Church Times*

O HAPPY DAY!

■ Overheard on the church steps following the services last Sunday, when we returned to the Book of Common Prayer after eight months with the Green Book: "The Rector sure missed the boat this morning when he didn't have us sing, 'Welcome, Happy Morning!'"—A parish bulletin

SOCIAL SERVICE

■ In Sydney, Australia, a vagrant, Charlie Devine, was found sitting on a seaside park bench: he had been dead for two days.—*The Northern Churchman* (North Queensland)

MINORITY RIGHTS

■ A bishop appealed to "815" (the Second Avenue address of the Church's national headquarters in New York City) for assistance in registering (1) his claim, as a kinsman of Pocahontas, to most of Virginia, and (2) the claim to a good part of North Carolina, in behalf of one of his priests, whose ancestor, Edmund Teach, a pirate better known as "Blackbeard", was hanged without due process of law.—From a newspaper clipping

LEFT BEHIND

■ Following a Rhode Island ordination to the priesthood, the "tidy-up" crew found,

among other things, a left-behind pair of crutches. The Rector, when they were handed to him, asked, "Now, who would come on crutches and go home without them, unless there was a miracle?"

SERVICE FIRST

■ The public is not ready to absorb another postal rate increase . . . unless we can clearly demonstrate that we have improved our service . . . and that our costs have been dramatically reduced . . . All of us must understand that the survival of the U. S. Postal Service depends upon everyone giving service. Service is the only thing we have to sell.—The Postmaster General

■ Pray for our diocese in its search for a bishop coadjutor, that we may elect one that will comfort the communicants, be concerned for all, and not add to the confusion and conflict of these times.—A layman

BIG LITTLE MISSION

■ When Trinity Church, Marshall, in the Diocese of Missouri (it has 90 communicants, of whom 30 are patients at the Marshall State School and Hospital, but has never attained parish status) celebrates its 100th anniversary this autumn, among the participants will be the deans of three of the

Church's seminaries (Austin, Cambridge, and Lexington), a half-dozen parish priests, and a bishop (Junior Suffragan of Dallas), all of whom were introduced to the Church there they were high school or Missouri Valley College students.—A parish bulletin

ELEVATION

■ Recently, when the Bishop of Alaska was all set to confirm a class, the parish priest, instead of addressing him in the customary manner, "Reverend Father in God, I present. . .", said "Reverend God the Father. . ."—*The Alaska Churchman*

ADULTRY

■ I consider my father my favorite hero because he's the person that I know best, he loves me for what I am, and he corrects me when I do something wrong. I know my father better than I know anybody else, except my mother and other members of our family. I should know my father because I have been with him all my life and I love him very much. He cares for my family and me by bringing home the wages for our food, shelter, and clothing. In my mind he is my idol and I hope to be just like him when I reach adultery.—A sixth grader's letter in *Church Life* (Diocese of Ohio)

CONCERN

FROM TIME to time one of you mentions your concern for our beloved Church. You speak of the political activism of some of our priests and bishops, and the funding of questionable organizations whose purpose seems to be the fomenting of violence, riot, and revolution.

Some of you are surprised to learn that I share your concern — and the contention that if “clearer heads do not prevail” we are going to see the disintegration of the institution which we now call the Episcopal Church. I am not speaking of some esoteric body made up of only those whom God knows; I am speaking of the branch of the One, Holy, Catholic and Apostolic Church which exists in this land and is in communion with other Anglican Churches throughout the world — a Church that is made up of all kinds of people, even you and me. I, for one, am not ready and willing to see that body of believers, with its historic faith and order, with all of its buildings and assets, missions and parishes, and countless good works lost or destroyed.

What comes as perhaps a matter of some astonishment is that you are not alone in your concern: many other laymen — and priests — share your views, and for the same reasons. The problem is to try to express that concern without appearing to be negative — merely against something. Negativism is one of the social sins of our society, and if one can be labelled as an “anti”, half the task of rendering him ineffectual has been accomplished.

Another trick used by some of our leaders to dispose of the loyal opposition is to label us “conservative”, because “conservative” has come to mean “reactionary”. A conservative, however, is one who wants to take the past seriously enough to learn from it, to live in the present, and, in light of what mankind has learned from his experience of living, to plan for the future.

We must be informed if we are going to speak. We must speak if we are going to be heard. We must be heard if the direction in which the Church is headed is to be changed.—A parish priest in his bulletin



Faith is not belief without proof, but trust without reservations.

WEEDING

I AM inclined to suspect that what we are experiencing nowadays is God weeding out His Church — separating the wheat from the tares because the time of harvest is at hand. (Surely we must be our brother's keeper, though it's doubtful that it's ever Christian to make others keep their brothers. Surely we do receive much benefit from the Church, though, of course, it's not good Christianity to be in it for what we get out of it. Actually, it all exists, the Church, the world, mankind, we ourselves — entirely for God.) I think what He's after right now is a weeded-out, a much smaller but healthier following — a Church that is strong because it knows what it is and what it is for.—A parish bulletin



CELIBACY

CHASTITY is not the "in thing" today. It is associated in many people's minds with repression, pointlessness, and a sense of guilt about sex: at the best it is regarded as something practiced by monks and nuns and a few priests

whose motives are frequently questioned. To raise the banner of celibacy and sexual discipline among the modern cult of sex and pornography is regarded as ludicrous: we have forgotten that that is precisely what the early Christians did in a society as licentious as our own.

The Founder of the Christian religion was a celibate, and I have never heard of any sect, however eccentric, which preached otherwise. St. Paul, who was one of the chief influences in the first days of Christianity, was likewise a celibate, although there are some who would say that it was because he had a complex about sex and women. (Even if he did thus fail to come to terms with himself, it would be prejudicial to argue that the consequences were disastrous.)

The practice of chastity, insofar as it means the right use and ordering of our sexual instincts, is part of Christian living for both married and unmarried. It is positive and not negative, modest and not prudish, springing from the fact that Christ was also human with all the same sexual drives as ourselves. Chastity involving celibacy has a long Christian tradition for men and women, and has its inspiration and motivation in Christ himself,

nor is it necessarily confined to monastic or priestly vocations.

Christian celibacy denotes a particular kind of deep personal relationship with Christ: it is a form of loving, and all love between two people is a mysterious thing to those who are not involved in the relationship; its intention, like marriage, is usually for life, and is often sealed by a vow, because the relationship (if it is to mature) requires both the inward and external aids to stability.

It is based on a professed belief in the Resurrection, because one does not vow to give oneself to a "something", but a "Someone" — the living Christ. It is a sign and conviction of the life beyond, when the relationship will become fully mature. As with marriage, it demands a definite choice and can be part of any form of Christian living other than the married one.

It should flower in a deeper, more embracing love of all mankind because people, free from the obligations of the Christian family circle, can give themselves more completely to others in their need. The caring can be expressed in intercession, in social welfare, in nursing, in teaching, etc. — in fact the spheres in which the oblation of Christian celibacy can function are without limit.

There is a warning about it when St. Paul writes, "Though I give my body to be burned" (and what is celibacy but just this?)" and have not charity it profiteth me nothing." As marriage can degenerate from love into disintegration, so celibacy can slide into selfishness and eccentricity. Love is the spur of celibacy and love is the end.—Augustine Hoey, C.R., in *Church Times* (London)

BY WILL AND DEED

★ Goodwin House, Alexandria, in the Diocese of Virginia, a diocesan-related home for retired persons, has received assets worth more than \$35,000 from the estate of the late Gertrude F. Bristol, New York City, a friend of one of the residents.

★ St. Luke's Hospital Medical Center, Phoenix, in the Diocese of Arizona, has received an \$800,000 bequest (one-third of the estate) under the will of Sadie Murphy, a former patient, who lived in La Jolla, California, at the time of her death.

★ Between May 1971 and May 1972 the St. Francis Boys' Homes, of Kansas and New York, received legacies from the estates of 18 friends totalling \$164,448.69; the money was

either added to the Endowment Fund or used to pay the cost of rebuilding the Boys' Home at Ellsworth, Kansas.

★ St. Bartholomew's Parish, Granite City (Diocese of Springfield), Illinois, has received the entire (over \$100,000) estate of Miss Beatrice C. Taylor, a pioneer member of the parish, one of the first persons to be confirmed there by the I Bishop of Springfield (1878-1906), and for many years organist and Sunday School teacher, as well as the City's public librarian.

★ When Percy J. Carris, a local druggist and for forty years an active communicant of Saint Anne's Church, DeWitt, in the Diocese of Michigan, recently retired and moved to California because of failing health, he gave St. Anne's (a small mission church) a residence and an acre of land, valued at \$30,000.

★ The Diocese of Minnesota will receive, for use in its work among its Indians, approximately \$1-million from the residuary estate of Mrs. Edward

Barlow Weed, late of Newburgh, New York; the Seamen's Institute, New York City, will get a similar amount.

★ American philanthropy in 1971 reached a record \$21-billion, up from the 1970 revised figure of \$19.5-billion; gifts to religious enterprises increased 3.61 percent to \$8.6-billion.

★ During the calendar year 1971, 4,390 donors of record gave to the University of the South a total of \$2,523,829; that total, from all sources for all purposes, was the third largest in the history of the University. Included are seven gifts from the estate of the late General L. Kemper Williams, of New Orleans, totaling \$200,119 (another \$300,000 will come later on), as well as a grant of \$150,000 from the Andrew W. Mellon Foundation, to be used in not less than three years for faculty salary increases and additions.

★ The late Mrs. Walter E. Perry left \$5,000 to the Episcopal Churchwomen of Saint Paul's Parish, Delray Beach, in

Since I am coming to that Holy Room
Where with a choir of saints for evermore
I shall be made thy music — as I come
I tune the instrument here at the door
And what I must do then, think here before.

—John Donne, "Hymne to God My God, in My Sicknesse"

the Diocese of Southeast Florida; her will stipulated that "the use to which the gift will be put must be discussed by the women . . . they shall submit their decision to the rector and vestry for approval, but the decision must be that of a majority of the women."

★ In 1963 the V Bishop of Bethlehem, Frederick John Warnecke, and his wife, the former Edith Grace Rhoads, anonymously established "Fund 76" in the Diocesan portfolio and quietly added to it through the years; at a Diocesan farewell party the Bishop announced that it would be known as the Grace Warnecke Fund, would be used (income only) for clergymen's wives and families, and that there was more than \$15,000 in it.

★ The Darmon Rhinehart Memorial Home (for women of retirement age) will be established by Trinity Cathedral Parish, Little Rock, Arkansas, by a \$150,000 bequest for that purpose under the will of Mrs. Darmon A. Rhinehart, widow of a physician and radiologist; she also left the parish \$5,000 to enrich its worship.

★ A new \$500,000 dormitory, to be called Trezevant Hall, was dedicated last April at the University of the South in memory of Suzanne Trezevant Little, late of Memphis, who left in

her will \$1,200,000 to build and endow the dormitory; her husband is Edward Herman Little, retired president and board chairman of Colgate-Palmolive.

★ The Episcopal Church Home for Children, York, South Carolina (jointly supported by the Dioceses of South Carolina and Upper South Carolina; a residential facility for treatment of emotionally disturbed children), has received a grant from the Duke Endowment of \$20,000 for its newly established Taylor Treatment Center.

★ Hobart and William Smith Colleges, Geneva (Diocese of Rochester), New York, recently received the largest single gift in their history, \$594,000 from a family foundation that retains its anonymity; the gift brings to well over \$3-million the total of gifts of the foundation to the two colleges. (In 1971 they received a third of a million dollars under the will of the Rev'd Lewis E. Ward, a Hobart alumnus, who died many years ago, leaving a life tenancy to his widow in a trust fund which rose from approximately \$60,000 to \$400,000).

★ The laity and clergy of Nebraska gave the Right Rev'd Russell Theodore Rauscher a thank-you purse of more than \$10,000 on the occasion of his

May retirement as Bishop of that diocese (Coadjutor, 1961-1962; Diocesan, 1962-1972).

★ Miss Emelia O. Munson, an active communicant of Christ Church, in the City and Diocese of Springfield [Illinois], left her entire estate (about \$50,000) to charitable causes; one-half went to the Executive Council of the Church, and one-eighth each to the Diocese of Springfield and to Christ Church.

★ The Endowment Fund of St. David's Parish, Baltimore, in the Diocese of Maryland, has recently been enriched by more than \$35,000, from three bequests; Octavius Clark, a long-time communicant, left the parish \$19,395, and his wife, Beulah, in her will added another \$6,020, while Ann Ransom Duncan left \$10,000 to St. David's (she also remembered Emmanuel Parish, Baltimore, of which she was a communicant, with a similar amount).

★ A retired, and widowed, schoolteacher, and a late-in-life convert, Margie Ruth Clark, left about \$25,000 to Christ Church, Saint Joseph, in the Diocese of West Missouri, of which parish she had been a communicant for only some six years.

★ The University of the South, Sewanee, Tennessee, has, for its Guerry Art Gallery, received a

\$50,000 (complete, and in mint condition) collection of prints from engravings by the Parisian expressionist Georges Rouault (1871-1957); the gift of Mr. and Mrs. Maurice McAshan, of Houston's Church of St. John the Divine.

★ The vestry of Calvary Parish, Memphis, in the Diocese of Tennessee, has appropriated \$45,000 from its endowment income over the coming three years to the building fund of its granddaughter, the Church of the Holy Apostles (one dollar for each five raised by the daughter Church of the Holy Communion).

★ The University of the South has received a \$150,000 grant (mostly for humanities) from the Andrew W. Mellon Foundation, which was set up by Paul Mellon and his sister, the late Alisa Mellon Bruce, and which now has nearly \$700 million in assets.

★ Miss Mamie Rosevear, who was 90 when she died (and faithful in her church attendance to the end of her life), left over \$14,000 to her home parish, Christ Church, Collinsville (Diocese of Springfield), Illinois.

★ Kathryn Weller, a widow, left approximately \$150,000 to her home parish, All Saints', Jacksonville, in the Diocese of Florida.

STEWARDSHIP

RECENTLY a priest told me a remarkable story of self-help and co-operation which I should like to share with you. It was about a tribe of aboriginal people who live in the northeastern part of India, who received and accepted the Catholic faith, and who have built up a strong indigenous diocese by their own efforts and with almost no outside financial help. The people are poor and depend for a living upon their ability to feed, clothe, and house themselves from what they can produce from the land by their own labor. When the Church was first planted among them, they had no money at all; their economy operated entirely upon a system of barter.

In a co-operative and truly Christian spirit, they agreed that every member of the Church should set aside each day, as a direct offering to God, one handful of rice. In every home there was a "church-basket" into which each member of the family put his daily offering, and at the Sunday Eucharist the contents of the family baskets were emptied into the "parish basket" and offered to God. From time to time the rice was sold and the proceeds applied to Church projects. Such an ex-

ample of Christian stewardship would be highly commendable in itself, but the most remarkable thing about it is what it has achieved.

The priest went on to tell me how by that simple means the Church has grown self-reliant and strong. The people have now developed their diocese beyond the state of mere self-support and been able to put up good buildings, including a fine college, and to endow themselves with a substantial reserve — and all without any dependence upon anyone but themselves.—The Archbishop's Letter, *Guyana Gazette*



GIFT

HAVE you ever wondered why church pews are more and more occupied by men and women of 65 years and older? Statistics show that the older generation is quietly gaining in numbers: during this century, the number of people over 65 has increased more than sixfold while the population has increased threefold; there are now some 20 million "senior citizens." A significant feature in the increase of older people is the disproportionate increase in the number of women, which in the 65-plus bracket has increased in the last decade by al-

most 29 percent — more than double the increase in the number of men during the same period: there are now 11.6-million older women, only 8.4-million older men.

Seven out of ten women are widows; only two have husbands living. Six of every ten men in the group still have wives living; only three are widowers. Church attendance of women will continue to outnumber that of older men.

So the next time you are in church and notice a large proportion of older people, and especially more women than men, just recall the U.S. Census statistics, and you'll have a better picture as to what is taking place. A longer and fuller life span in the worship of our Lord is another gift from Him. God bless all of those wonderful people, and may there be a continuing and dynamic ministry for them.—A layman

THANK YOU

HOW DO I say "thank you" to all of you in the Lord in our family, the Church? I have baptized your babies and presented your children for Confirmation and some of you also; I have tried to help many of you see your problems in life and face them; I have listened to most of you and prayed with you and for all of you time and again; and ultimately I have buried your loved ones and your friends. I have many times taken the Holy Communion to you in your homes, in the hospital, and in nursing homes; I have had the privilege of teaching you and talking with you, and being responsible for the re-

ligious education of your children, studied the Bible with you, preached to you, borne witness to Jesus with you, met with you, counselled with you, asked you to take on a job now and then, and been with you through the heat of the day. I have premonished you and I hope that I have helped nourish you, but most of all I hope that we have gained a larger vision of Jesus and what He wants with our lives and why He died for us. As your friend, priest and brother, I say thank you to all who have worked and prayed and loved and lived for the Lord in this place.—A parish priest.



Nobody can grow a backbone for us: it is a personal job.—A letter



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next six months, are all commended to the prayers of the faithful. (Remove this page and keep in your Prayer Book.)

JULY

- 19 *David Emrys Richards* (1951), Pastoral Counselling Coordinator
- 22 *Richard Earl Dicus* (1955), Suffragan Bishop of West Texas
- 25 *Walter Heath Jones* (1970), VII Bishop of South Dakota

AUGUST

- 2 *Stanley Hamilton Atkins* (1969), III Bishop of Eau Claire
- 8 *George Daniel Browne* (1970), X Bishop of Liberia

SEPTEMBER

- 8 *Robert Fisher Gibson, Jr.* (1949), X Bishop of Virginia
- 9 *William Fred Gates, Jr.* (1966), Suffragan Bishop of Tennessee
- 11 *Harold Cornelius Gosnell* (1968), IV Bishop of West Texas
- 12 *Edgar Otis Charles* (1971), VIII Bishop of Utah
- 15 *William Paul Barnds* (1966), Junior Suffragan Bishop of Dallas
- 16 *David Shepherd Rose* (1958), VI Bishop of Southern Virginia
- Jackson Earle Gilliam* (1968), VI Bishop of Montana
- 18 *John Adams Pinckney* (1963), IV Bishop of Upper South Carolina
- Victor Manuel Rivera* (1968), II Bishop of San Joaquin
- 19 *Alexander Doig Stewart* (1970), V Bishop of Western Massachusetts
- 20 *Francis William Lickfield* (1958), V Bishop of Quincy
- 21 *Scott Field Bailey* (1964), Junior Suffragan Bishop of Texas
- 25 *Frederick Hesley Belden* (1971), X Bishop of Rhode Island
- 26 *Lloyd Edward Gressle* (1970), VI Bishop of Bethlehem
- 29 *Alfred Lothian Banyard* (1945), IX Bishop of New Jersey
- Matthew George Henry* (1948), III Bishop of Western North Carolina
- James Winchester Montgomery* (1962), IX Bishop of Chicago
- Chauncie Kilmer Myers* (1964), VI Bishop of California
- Robert Clafin Rusack* (1964), Suffragan Bishop of Los Angeles
- 30 *George Paul Reeves* (1969), VII Bishop of Georgia

OCTOBER

- 1 *Iveson Batchelor Noland* (1952), VIII Bishop of Louisiana
- Albert Arthur Chambers* (1962), VII Bishop of Springfield

(Continued on following page)

- 2 *Hunley Agee Elebash* (1968), V Bishop of East Carolina
- 4 *Edward Hamilton West* (1948), V Bishop of Florida
- Frederick Barton Wolf* (1968), VII Bishop of Maine
- 5 *Thomas Henry Wright* (1945), IV Bishop of East Carolina
- 7 *Harry Coleman McGehee, Jr.* (1971), Bishop Coadjutor of Michigan
- 13 *Dean Theodore Stevenson* (1966), IV Bishop of Central Pennsylvania
- Morgan Porteus* (1971), Suffragan Bishop of Connecticut
- 17 *Christoph Keller, Jr.* (1967), VII Bishop of Arkansas
- 18 *John Elbridge Hines* (1945), XXII Presiding Bishop
- 21 *Robert Bruce Hall* (1966), Bishop Coadjutor of Virginia
- 27 *Robert Lionne DeWitt* (1960), XII Bishop of Pennsylvania
- 28 *John Maury Allin* (1961), VI Bishop of Mississippi

NOVEMBER

- 2 *Winslow Robert Chilton Powell* (1951), II Bishop of Oklahoma
- 11 *Roger Wilson Blanchard* (1958), Vice President of the Executive Council
- 14 *Joseph Warren Hutchens* (1961), X Bishop of Connecticut
- Clarence Edward Crowther* (1965), Assistant Bishop of California
- 15 *William Henry Mead* (1968), VII Bishop of Delaware
- 26 *William Carl Frey* (1967), Bishop Coadjutor of Colorado
- 30 *Edwin Burton Thayer* (1960), VII Bishop of Colorado
- Francisco Reus-Froylan* (1964), V Bishop of Puerto Rico
- Edward McNair* (1967), Suffragan Bishop of Northern California
- David Keller Leighton* (1968), XI Bishop of Maryland

DECEMBER

- 4 *Theodore Harper McCrea* (1962), Senior Suffragan Bishop of Dallas
- 8 *John Melville Burgess* (1962), XII Bishop of Massachusetts
- 15 *Richard Mitchell Trelease, Jr.* (1971), III Bishop of New Mexico & SW Texas
- 20 *James Loughlin Duncan* (1961), I Bishop of Southeast Florida
- 21 *William Loftin Hargrave* (1961), I Bishop of Southwest Florida
- George Alfred Taylor* (1966), VI Bishop of Easton
- 30 *Edwin Lani Hanchett* (1967), I Bishop of Hawaii

O MOST merciful Father, we beseech thee to bless thy *servant, N.*, and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*



CHRIST'S CALL

*He never asks me to go anywhere He has not gone,
To face anything He has not faced,
To love anyone He does not love,
Or to give anything He has not given.* —A parish bulletin

MYSTERIUM

A LAYMAN was recently licensed by his bishop to administer the chalice at the Eucharist. He declined, and sent us a copy of his letter to the bishop, with permission to publish it if we wish. In his parish he sees no practical need for lay administration of the chalice since there are enough clergymen on hand. Among his objections of principle he mentions these: it "violates the spirit of the Prayer Book provision for the diaconate and is, I suspect, usurpation of the responsibilities of the deacon"; and it "tends to be destructive of the sacerdotal ministry".

The most noteworthy statement he makes is that the widespread licensing of laymen "to do what appertains to the diaconate and priesthood will downgrade the sacerdotal ministry. It fits into the general pattern of eroding the *mysterium*, vulgarizing the liturgy (in the worst sense of the word), and indulging in fads".

If a cleric were to say that, it would be one thing, and in-

evitably he would be accused of special pleading, but when a layman says it, it's something else. It seems to me that the Churchmen who are so bent on obliterating the distinctions between clergy and laity — the hot-gospellers of levelling — are mostly clergymen: most laymen don't seem to be at all bothered by proper distinctions; in fact they want them observed and preserved.

A layman told me recently that during Lent there have been special midweek Eucharists in his parish, celebrated not in the church but in the parish hall, with the celebrant standing behind an ordinary table in his street clothes (*cum* necktie). The layman was not only puzzled by it, he was also unhappy because of it. (I suppose a parlor psychiatrist would suggest that he "felt threatened", and maybe he did, and maybe not without reason). The rector had explained that it was done to express the unity of God's people in the blessed Sacrament of Unity. The rector is right

about the meaning of the Eucharist but wrong, I must submit, about the nature of our unity in Christ: unity is not uniformity. In the Church's body, all members have not the same office: there is diversity of gifts and callings with the one Spirit. The priest's divesting himself of the outward signs of his office does not bring him closer to his lay brethren in Christ; it only blurs, and symbolically discredits and denies, his particular calling within the body.

The Episcopal layman today has little cause to complain of a dehumanizing ecclesiastical caste system that keeps him in poverty, ignorance, superstition, and constant dread of the Holy Inquisition. A good deal of the anti-clericalism we have today is preposterously anachronistic. What today's layman seems to want is not deliverance from priestcraft but, actually, deliverance to priestcraft: he wants the Church to be the Church and the priest to be the priest — without apologizing for not being a layman.

The layman who wrote to his bishop is a professional historian who takes the long, and also deep, view of the issue. I don't know how he would define the *mysterium* which he fears is being eroded, but I surmise that he has two realities in

mind: one, the central mystery of Christ Himself continuously indwelling His Body the Church, of which all baptized people are members; the other, the derivative mystery, the *sacerdotium*, the sacred ministry which is the sacramental human sign of the mystery of Christ. The three orders within that ministry represent Christ the Shepherd (the bishop), Christ the High Priest and Eternal Intercessor (the priest), and Christ the Servant of the servants of God (the deacon). The devoted layman may not spell it out in such a formal theological manner, but that is the *mysterium* that he senses, sees, trusts, craves, and does not want to see eroded.

Earlier in my ministry, one of the slogans which captured the minds of many Christians, and to salutary effect, was, "Let the Church be the Church!" Today, we need something that says to us: "Let the ministers of the *mysterium* be just that — without apologies, without shame, without compromise." Well may we ask, as somebody once did in these lines:

*Does the man before the altar
Where the candle-glory beats —
Does he know the awe they feel
there,
In those back seats?*

—An editorial in *The Living Church*

WE RECOMMEND

◆ To anybody looking for films or filmstrips for use in parish programs: Ordering two new catalogues, 50c each, from Cathedral Films, Inc., POB 1608, Burbank, California 91505; one is "Religious Filmstrips", the other "16mm Films", both complete with topical index. Selections are listed by age-level interest, from pre-school to adult (many are excellent for use as supplements to Church School classroom teaching); rental rates are shown, and additional study guides are offered. The catalogues should be in every parish library.

◆ Because it contains in today's language much Catholic teaching: *This We Can Believe*, by William S. Lea (he is Rector of Christ Church Parish, Winnetka, Illinois); Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, 50c (but add 25c for any order under one dollar); 160 pages, paperback. In four sections, the book deals with the Bible and the Church's interpretation of it, the Catholic faith, and "theology in action" (living one's faith). A sample: "The Church is not in the

world to conform to the culture of its day and to reflect the prejudices of its society; its true purpose is to transform the world into the Kingdom of God" — but, on the other hand, "when we understand our faith correctly, we learn that it is not what one does with his solitude but what he does with his social responsibility that matters." Again: "What is new about Christian morality? Is it not to be found in the absolute centrality of love as the ultimate demand? Much of the New Testament is a spelling out of what love is. Jesus did not define love. He demonstrated it." Father Lea prepared the material while teaching a men's parish study group.

◆ Next time you are looking around London, stop in at Southwark Cathedral, at the southern approach to London Bridge, and pause at the tomb of a man who was one of the principal influences in forming a distinctive Anglican theology (reasonable in order and Catholic in body): Lancelot Andrewes, born in 1555, and Bishop of Winchester from 1619 until his death in 1626. The

son of a master mariner, a distinguished scholar (he could handle fifteen languages), and one of the translators of the authorized version of the Bible, commonly called after King James (he did much of the work on the Old Testament), Bishop Andrewes spent the biggest part of his ecclesiastical career attending James I, who has been epitomized as the "wisest fool in Christendom"; yet, despite the weight of his responsibilities and the scope of his influence, the Bishop was a devout and humble man, a lover of beauty and dignity in worship, and compiler of one of the Church's cherished treasures of prayer life, his *Preces Privatae* (Private Devotions), collected by him for his personal use and first published in 1648, twenty-two years after his death. Southwark Cathedral Church was within the Diocese of Winchester until 1877, when it was transferred to the Diocese of Rochester; in 1905 Rochester was divided and Southwark became an independent see. The church, known as St. Saviour and St. Mary Overy ("Overy" is conjectured to mean "over the river", i.e., from the City of London; the "St. Mary Overy" was dropped when the Augustinian priory next to it was dissolved in 1540) is, next to Westminster Abbey, con-

sidered to be one of the most impressive and earliest thirteenth-century Gothic buildings in London. Tradition says that the first church on the site was built about A.D. 606, by a community of nuns. In 852 the good Saint Swithun, Bishop of Winchester, established a college of priests there, and later it became a priory for canons regular of the Augustinian order, who in 1196 built a Norman-style church which burned down a century later (some traces remain).

◆ Sending TAD one of your address labels and an eight-cent stamp and asking for an otherwise-free copy of "A Litany for Bishops", adapted from the Book of Common Prayer and designed to be used on consecration anniversaries. The bishops say, that they need the prayers of the faithful; "A Litany", which, by the way, could be used once a week or even every day, will help us to fulfill that need.

◆ To good priests, parish librarians, and seminarians who have been collecting the series of reprints of F.H. Hall's classics on the faith of the Church: Volume X, *Eschatology and Indexes*, now available from the American Church Union, POB 198, Pelham, New York 10803, \$3.00 (enclose check, for materials are not sent on consign-

ment). The volume is actually the eighth in the series being reprinted; eventually the ACU hopes to have all ten of the original volumes back in circulation.

AN INTERCESSION

O LORD Jesus,
Who knowest them that are thine,

When thou rewardest thy servants the prophets, remember, we beseech thee, for good, those who have taught us, rebuked us, counselled us, guided us;

And in that day show them mercy.

When thou rewardest the saints, remember, we beseech thee, for good, those who have surrounded us with holy influences, borne with us, forgiven us, sacrificed themselves for us, loved us;

And in that day show them mercy.

When thou rewardest the great that fear thy Name, remember, we beseech thee, for good, those who have been our patterns of any virtue or grace, of repentance, acknowledgment of offenses, begging of pardon, obedience, patience, perseverance;

And in that day show them mercy.

When thou rewardest the small that fear thy Name, remember, we beseech thee, for good, ignorant disciples, halting followers, weak cross-bearers, kneelers on feeble knees, faithful believers who faint not utterly;

And in that day show them mercy.

Nor forget any, nor forget us;

But in that day show us mercy. Amen.

The EBC 1972 summer "bookmark" (here greatly reduced from the 3x6 actual size); black and red type on ivory stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. No postage and handling charge when payment accompanies an order. The text is adapted from a prayer by Christina Rossetti and is based somewhat on a verse in the Revelation of St. John.

◆ Always making sure that your tithe goes to support, teach, and defend the faith and practice of the Church.

◆ When you are next in Virginia and near the city of Covington (150 crow miles west of Richmond and just across the line from White Sulphur Springs, West Virginia, and in the Diocese of Southwestern Virginia), drive a couple of miles west of town and look over Boys' Home which was established in 1911 by the Rev'd George Floyd Rogers, at that time Rector of Covington (before Father Flanagan's Boys' Town came into existence). Last May the Home celebrated the 25th anniversary of its present Executive Director, under whose administration the campus has been completely rebuilt with 16 new modern, fire-proof, colonial brick buildings, and whose first concern has always been to provide a good home for the boys, security, proper environment, discipline, and educational opportunity — all to make sure that each boy is treated as an individual as he would be in a real home. (Going only by aerial photographs, the terrain is similar to that which blesses Hillspeak).

◆ A series of retreat addresses given at various times by the Rev'd Granville Mercer Williams, SSJE, to the Sisters of the

Society of St. Margaret, gathered together under the title *Joy in the Lord*, and published by Parameter Press, 705 Main Street, Wakefield, Massachusetts 01880; \$2.00 (paperback). According to one of our readers, a former secretary to the editor of *The Atlantic Monthly* and a book reviewer for *The Living Church* and *The American Church News*: "the book is full of good red meat — solid and inspiring and true."

♦ Asking *The Living Church*, 407 East Michigan Street, Milwaukee, Wisconsin 53202, to send you a copy of the 23 April issue in which is a two-page article, "Speaking in Tongues", by the Bishop of Western Massachusetts. In his opening paragraph, Bishop Stewart says: "In response to several requests, I would like, as a bishop of the Church, to state my feelings about the phenomenon often called 'speaking in tongues' or 'glossolalia', or mistakenly by some called 'baptism in the Holy Spirit.'" The Bishop then sets forth the pros and cons of the vexing and little-understood matter in a manner that is not only intelligent and intelligible, but also enlightening and charitable. A single issue of TLC costs 25 cents, but for good measure send along, say, 50 cents (reprints might be avail-

able); in any case, the article is invaluable. (See item below)

♦ That the time to start looking for a new bishop is when a man presents himself to be admitted postulant, and later when he takes his canonical examinations before (hopefully) being made deacon or ordained priest: if he does not measure up to the educational requirements of the Church or gives any indication that he will not wholeheartedly support the doctrine, discipline, and worship of the Church, how can he possibly be a good bishop, or, for that matter, even a good priest? Bishops and Standing Committees have been given authority to weed out such a man.

♦ Especially to parish priests: Writing to Trinity Institute, 326 West 108th Street, New York City 10025, and asking for information about the moderately-priced cassette recordings of the Charismatic Christ lectures (and two sermons) given last January at the Institute's III National Conference by the Archbishop of Canterbury, an English priest, the dean of a Greek Orthodox seminary, and the Director of the Institute. The complete set (four cassettes) sells for only \$7.00 and runs for five hours.

♦ To anybody looking for another worthwhile project to support: St. Jude's Ranch for

Children, Boulder City, Nevada 89005, which is directed by a priest of the Church and staffed by the Anglican order, Sisters of Charity. Better still, when going through Las Vegas, turn SE on to US95, and make a 20-mile excursion to the Ranch; it will be worth your while to see what is being done here to help children who have been mistreated or have no place to go.

To rectors, wardens, and vestrymen: Writing to the Church Insurance Company, 800 Second Avenue, New York City 10017, and asking for a copy of Murl M. Hoover's article on vandalism. It is not an insurance pitch (welcome as that would be), but a practical guide on how to protect your church from "one of the costliest of all juvenile crimes."

A subscription (\$10.95) to the weekly magazine, *The Living Church*, 407 East Michigan Street, Milwaukee, Wisconsin 53202, if only for the "Letters to the Editor" column (usually about two pages) and a good look at what the people, clerical and lay, are saying about some of the matters that are presently bugging the Church. Many of the letters are happy evidence that logic, evaluation, and faithfulness still obtain.

To devotees of Frederick Denison Maurice, one of the early

leaders of the Christian Socialist movement in England (the centenary of his death is being observed this year), a rather brief biography by Frank Mauldin McClain: *Maurice, Man and Moralist*. It is published by S.P.C.K., Holy Trinity Church, Marylebone Road, London NW1 4DU, England; price £2.80. The text covers 152 pages, but an additional 54 pages are devoted to comprehensive notes, an extensive bibliography, and a helpful index. The author, a priest in the American Church (at present assistant priest at Christ Church, Winnetka, Illinois) has had access to domestic and personal documents and unpublished letters, and has put together a fitting tribute to the prominent Victorian priest.

◆ Now and then dropping in the "offering plate" a bit of currency with an attached note, "For the bulletin". As with everything else, it costs not a little money to put out and mail a parish bulletin; it takes also time and a great deal of preparation and care. Sometimes the parish priest himself does it all — writes it, cuts the stencil for it, mimeographs, folds, addresses, and mails it — week after week after week. Your expressed appreciation of the work that goes into it is bound to be welcome.

RARE MALADY

A priest in the Diocese of Southern Virginia underwent treatment at a hospital and later submitted an insurance claim based on his group coverage under the diocese's hospitalization policy. The hospital informed the insurance company that the holder of the policy was the Disease of Southern Virginia.—*The Jamestown Churchman*

DISCONCERTED

The new Bishop was carefully scrutinizing his diocesan clergy list and found one priest who had been incumbent of a small country parish for nearly half a century. When the Bishop wrote and suggested that the time had come to consider retirement, he received the following reply: "When your Lordship's predecessor but one instituted me to this living, I was not told that it was to be only a temporary incumbency."

—*Sunday*

ENTHRONED

An earlier Archbishop of Wales visited a small parish for Confirmation. In trying to provide something suitable for his Grace to sit on for the occasion, the good people rooted around and found something that looked just right. It is said that the Archbishop never discovered

that, as he laid his hands upon the confirmands who knelt before him, he had sat on a seventeenth-century commode.—Rosamund Essex in the *Church Times* (London)

MEHETABLE GOOFED

A priest reports that, while doing research in seminary on unwed mothers, he came across an item which may be the origin of the expression "goofed". It seems that a young woman in Colonial America had taken exception to accusations of adulterous conduct: "In 1772 Mehetable Goof of Pittsfield [Massachusetts] asked the church to investigate her in order to put an end to the rumors. The church accepted the offer, inquired into the evidence, and found Mehetable guilty."

—*Submitted*

AND AFTER THAT

A Roman priest was twitted by an Anglican woman about the papal decisions on celibacy for the clergy. "Don't worry," said the Roman priest, "changes will come. Why, at the next Vatican Council, the bishops will be there with their wives; at the one after, the cardinals will be there with their wives; and, at the one after that, the Pope will be there with her husband."—An African parish bulletin

THE BODY

THE CHURCH is the Body of Christ, and the Sacraments are the arteries through which His grace is conveyed to all the members. The celebrations of the Holy Eucharist keep the circulation flowing. Every time you receive Communion, you are not only doing something for yourself, but you are strengthening the life of the Church. We are not so many separated units. We are a body, a society — each one dependent upon others and all dependent upon Christ.

The supreme act of each Christian is his sharing in the common worship of the whole Christian Church in the Holy Eucharist, and his reception through the Church and her duly appointed ministers of the Communion of the Body and Blood of his Lord. In that act he enters into communion — a stronger word than union — not only with the human and divine life of his Lord, but also through him with all the members, living and departed, of Christ's Mystical Body, the Church.—A parish bulletin



Hell has no EXIT signs; nor, for that matter, does heaven.

HOME AGAIN

WE HAVE finally found the right parish in this large city. It wasn't easy, because most of the parishes in this diocese are enchanted (or bewitched) with "mod" experiments such as "free-form" liturgies, young rock groups with superamplified guitars, modern poetry readings and the like, and all but one of the local parishes alternate the Eucharist with Morning Prayer as the main service on Sundays.

That one exception, our new parish, is a beaut, although we (my family) have to buck traffic to get there and back, but we are succeeding brilliantly. The Rector (1) sticks to the Prayer Book's liturgy and calendar, (2) has the Eucharist at all Sunday services, and (3) bases all the sermons and Church School teachings on the Bible and, of course, the Prayer Book. The result is that (1) the percentage of young people on our rolls and attending our services is larger than that of any other parish in the city, (2) we have a larger percentage of our total communicants present in church on Sundays and holy days, and (3) we are the fastest-growing parish in the diocese. We see all of it as

cause and effect, but many other parishes in the diocese, instead of inquiring into our success, simply malign it (out of jealousy?) and say that we are the "weird" parish, "disloyal extremists", but they fail to mention "sincere".

In addition to the church itself, our plant includes offices, choir rooms, a children's chapel (where grades one to seven have Ante-Communion every Sunday before their lessons), a library, a parish hall and auditorium, and a parish school (grade six down to kindergarten). We have four priests, almost 1,000 communicants, and have showed a net gain of 140 last year alone (mostly by transfers). (We tried the Trial Liturgies, as requested by the Bishop, but have gone back to the Prayer Book [alone of all parishes in the city], observing that, since we have the Eucharist every Sunday, we have already tried the Trial Liturgy more than the other parishes will do all year.) It was thrilling to hear the people boom out the responses and sing the music, after the confused mumbling or awkward silence of the Trial infelicities.

In short, we have found the Church again, after feeling that we had been lost in the wilderness or dropped behind enemy lines.—A layman's letter

CREAM OF THE SUMMER CROP

DOM HUBERT Van Zeller, author of *Leave Your Life Alone*, the summer selection of the Episcopal Book Club, needs no long and detailed introduction to readers of *The Anglican Digest*. His book, *The Current of Spirituality*, which was distributed two years ago, was very well received, and it seems that each new book that comes from his hand is better than the previous one.

The author has a way with words, his own particular way, and though his books are never "light reading", they are never hard to read. While he is unquestionably an intellectual man, learned and deep-thinking, and his style is full of grace and elegance, it is amusing and endearing to come upon expressions that are decidedly commonplace — yet the language does not seem contrived or condescending. Reading *Leave Your Life Alone* is like visiting with a close friend, and after you have read two or three of his books, you come to think of him as just that — greatly to be trusted and listened to.

The intention of the book, as the title tells us, is to show that

life is better left in God's hands than held in our own keeping. In Dom Hubert's own words:

"In urging people to leave their lives alone, we do not mean that on the one hand they must let the world go by or on the other that they may drift casually wherever it leads. We are urging them to take up life with both hands, but to let God control it. Not to fuss about it. Not to compare it with the more agreeable lives of others. Not to go on and on about how much better our service of God would be if we were not handicapped by bad health, lack of money, lack of opportunity . . . We are forgetting that there is any sort of providential plan about our life and imagining that God would not only have made us happier but would have served his own interests better had He taken more care over its setting . . . God leaves us plenty of room to live out our lives in a blending of our will with His.

"To imagine that by maneuvering the circumstances of our lives so that they will form a more satisfactory pattern than the one in which we find ourselves is a delusion from which we all suffer. We go to endless lengths to shift from an uncomfortable position into something which at last will give us a chance of serving God and

finding happiness, only to find ourselves worse off than we were before. A safer course is to say with the sacred writer, 'Lord, in the simplicity of my heart I have offered all to you', and then to leave Him a free hand."

Dom Hubert takes many of the problems that trouble the Christian in these difficult times — the obsessive introspection that is called "the search for identity", the impossibility of finding a place of silence and solitude in a world wedded to noise, the difficulty of adapting to life and to death — discusses them and helps us to look at them with courage and hopefulness, and to catch sight of God's never-failing love for His people and the light of the everlasting truth — even through today's murk of sin and permissiveness.

In the current book, as in some of his earlier ones, the author has made use of the detached paragraph, a device which from the very early days has been a familiar medium in spiritual literature. Each paragraph is meant to be more or less independent: the reason for separating one from another on the page is to give the reader a feeling of margin, that he need not hurry on to the next paragraph in order to get the sense of the one just read. The book

JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.

☐ Bill me for each season's book when it is mailed.

☐ Begin my membership by sending me the 1972 summer selection, *Leave Your Life Alone*.

By paying for four seasons in advance, the book will cost me, as a member, only \$3.50; otherwise the selection will be billed to me at \$4.50, or \$1.45 less than the regular retail price.

If I should not wish to keep the summer selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

My Name

Mailing Address

City, State, & Zip

Parish

8M14-72-III

CLIP, FILL OUT, AND MAIL TO: THE EPISCOPAL BOOK CLUB, HILLSPEAK, EUREKA SPRINGS, ARKANSAS 72632

can be kept on the bedside table, along with the Bible and the Book of Common Prayer, for use in daily devotions; certainly many a copy of the book will find a resting place there, for it is exactly that kind of book — if only by its title to remind us, morning and evening, to leave our lives alone, day and night, and always. (NOTE: *Leave Your Life Alone* is published at \$5.95 by Templegate Publishers, POB 963, Springfield, Illinois 62705. See left column for obtaining the work as a selection of the Episcopal Book Club.)

THE DIFFERENCE

A MOHAMMEDAN and a Christian found themselves seated next to each other on a plane going to the Near East; the Mohammedan was headed for Mecca and the Christian for Jerusalem. The conversation was typical of such travellers, friendly and all that, but as the plane put down, the Mohammedan said, "I feel sorry for you: I will go to Mecca and there see the tomb and body of Mohammed; you are going to Jerusalem and all you'll find is an empty tomb."

The Christian replied, "Sir, that is precisely the difference." —A parish bulletin

BURIALS

✠ Alpheus Appleton Packard, 67, a priest since 1930 (Diocese of New York), and a life-professed member of the Order of the Holy Cross since 1942; from the chapel of the Mother House, West Park, New York.

✠ Francis Bowes Sayre, 86, Pennsylvania-born author of many books, professor of law (Williams and Harvard), diplomat (President Roosevelt's Assistant Secretary of State, 1933-1939, and High Commissioner to the Philippines, from which country he escaped by submarine early in 1942, and took with him \$20 million in gold — the full amount of U. S. gold reserves in the South Pacific at that time; he had already destroyed millions of dollars of currency); consultant and sometime Ambassador to the Kingdom of Siam (now Thailand); representative of the Presiding Bishop to the Japanese Church, and spokesman for the application of Christian ideals to personal, national, and international life as the only way to peace (he decried the decline of Christian fundamentals for "stark secularism" and predicted that without a national Christian revival

"our civilization will go under"); son-in-law of Woodrow Wilson (he met his first wife Jessie at a house party near Lancaster, Pennsylvania, where she shared his interest in social work), and father of the Dean of Washington (D.C.); from the Cathedral Church's Bethlehem Chapel, where the body of President Wilson was buried (in 1956 the sarcophagus was moved to its own bay in the nave).

✠ The Right Rev'd George Armitage Chase, 85, former Bishop of Ripon (Church of England) and Master of Selwyn College, Cambridge, a father-in-God who never allowed committee work to stifle his pastoral and personal ministry to his clergy and people (at the end of every day, he remembered in prayer all those whom he had met during that day); in Cambridge, England.

✠ In the fortieth year of her religious profession, Sister Mary Clare, C.S.M., who had worked in houses of the Community of Saint Mary in Wisconsin, Illinois, Iowa, Colorado, and California; from Saint Mary's Convent, Kenosha, Wisconsin.

✠ William Louis Anderson, 80, who was Bishop successively of Croydon, Portsmouth, and Salisbury (Church of England) prior to his retirement ten years ago; the only diocesan

who served in all three fighting Services (Army, Navy, and Air Force), and who was described in London's *Church Times* as a man who "disliked all pomp and show. He was a pastor who remained a priest to the end; a friendly, amiable man who loved people".

✠ Malcolm Hay, 64, see city-born Judge of the Allegheny County Court of Common Pleas, and Chancellor of the Diocese of Pittsburgh for 22 years (he had served the Church in almost every possible capacity, beginning as an acolyte, and was deputy to eight General Conventions); from Trinity Cathedral Church, Pittsburgh, Pennsylvania.

✠ Martha Gosselin Moore, 91, designer of ecclesiastical linens whose craftsmanship (linens and vestments) adorns countless churches throughout the country (her daughter, Mary Moore, has carried on the handiwork); from Trinity Cathedral Church, Davenport, in the Diocese of Iowa.

✠ Mother Abbie Loveland Tuller, 81, founder (in 1924 in Providence, Rhode Island) of the Order of the Teachers of the Children of God (there are now twelve branches of the Tuller School in the United States), who from her deathbed in Tucson, Arizona, presided at the election of her successor, Mother

Virginia (later installed in office by the Senior Suffragan Bishop of Long Island); from the chapel of the mother house, Maycroft, Sag Harbor, New York.

✠ James Francis Byrnes, 92, South Carolina-born son of Irish immigrants (his mother, widowed before her son was born — she had him baptized by a Roman priest — supported her family by dressmaking), self-taught lawyer (he left school at fourteen to work as messenger boy for a law firm, studied shorthand on the side), court reporter (later he took important shorthand notes at the Yalta Conference), journalist (an Aiken paper), author, twice U. S. congressman and twice senator, a justice of the Supreme Court, Director of Economic Stabilization (prices, rents, wages, foods, fuel, etc.) and later War Mobilization (while President Roosevelt looked after military and foreign matters, he had charge of domestic affairs and so was dubbed "Assistant President"; he missed becoming President when Harry S. Truman was chosen to run as Vice President and succeeded Roosevelt in April 1945), Secretary of State, Senior Delegate to the first meeting of the United Nations, and Governor of South Carolina — a fifty-year career that

encompassed county and state and all three branches of the Federal Government; from Trinity Church, Columbia, in the Diocese of Upper South Carolina.

✠ Luther Deck Miller, 81, who was made a priest by the V Bishop of South Dakota and almost immediately (1931) became a chaplain of the U. S. Army and from 1945 to 1949 was Chief of Chaplains (Major General), and from then until his retirement in 1961 was Canon Precentor of Washington (D.C.); from the chapel of Fort Myer, Virginia.

✠ Francis Boyer, 78, Ardmore, Pennsylvania, former chairman of Smith Kline & French Laboratories (manufacturers of Thorazine, and owners of Menley-James, who make Contact capsules and the Love cosmetic line), who during his 50 years with the company spurred its advance from a modest-sized wholesaler of drugs and pharmaceutical supplies to one of the 500 foremost American corporations, with annual sales of more than \$350-million and plants on every continent; from Church of the Redeemer, Bryn Mawr, Pennsylvania.

✠ William Hodding Carter, Jr., 65, Louisiana-born author (books and articles), news-

paper publisher and editor (he and his bride of a year scraped together \$367 and began, in 1932, a daily newspaper in his home town of Hammond; in 1936 he went to *The Delta Democrat-Times*, Greenville, Mississippi), 1946 Pulitzer Prize winner for editorials, and often-unpopular foe of racial injustice (when he was six, he saw a gang of white youths chasing a Negro boy; several years later he came upon the hanging body of a lynching victim); from Saint James' Church, Greenville, of which parish he had been senior warden and many times vestryman.

✠ Charlotte Moffett Gailor, 83, first woman on the faculty of the University of the South, artist, horticulturist, teacher of engineering drawing, and daughter of Thomas Frank Gailor, III Bishop of Tennessee (1893-1935); from All Saints' Chapel, Sewanee, (construction of which was begun in 1904 when her father lived across the street from it).

✠ Richard Roseveare, 69, a member of the Society of the Sacred Mission, Kelham, (mother house: Kelham, England) since 1928, a priest since 1929, and Bishop of Accra (Province of West Africa) from 1956 to 1967; in England.



EXAMINATION

Because not everybody will have an opportunity to participate in a trial use of the proposed Rite of Consecrating a Bishop, the questions and answers of the same are given below (left column) so that they may be compared with the accepted ones (right column) from the Prayer Book.

THE EXAMINATION

Bishop. My brother, the people have affirmed their trust in you by acclaiming your election. Will you fulfill this trust, in obedience to Christ?

Answer. I will obey Christ, and will serve in his Name.

Bishop. Will you be faithful in prayer, and in the study of Holy Scripture, that you may have the mind of Christ?

Answer. I will, for he is my help.

Bishop. Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the consciences of men?

Answer. I will, in the power of the Spirit.

Bishop. As a Chief Priest and Pastor, will you nourish your people from the riches of God's grace, pray for them without ceasing, and celebrate with them the Sacraments of our redemption?

Answer. I will, in the Name of Christ, the Shepherd and Bishop of our souls.

BROTHER, forasmuch as the Holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to in-

(Proposed)

Bishop. Will you guard the faith, unity, and discipline of the Church?

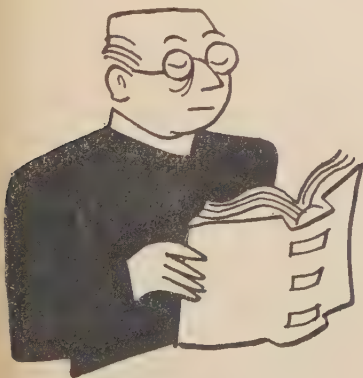
Answer. I will, for the love of God.

Bishop. Will you join with your brother Bishops in the government of the whole Church? Will you sustain your fellow Presbyters and take counsel with them? Will you guide and strengthen the Deacons and all others who minister in the Church?

Answer. I will, by the grace given me.

Bishop. Will you defend, and show compassion to, the poor and strangers and those who have no helper? And will you be merciful to all men?

Answer. I will, for the sake of Christ Jesus.



All worshippers are invited to comment on the services con-

(Accepted)

struct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

Bishop. Will you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gain-sayers?

Answer. I will so do, by the help of God.

Bishop. Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

(Proposed)

tained in this book, through their parish clergy and their Diocesan Liturgical Committees or Commissions. All comments will be given serious consideration, and will be taken into account in the preparation of such revisions of these services as may be necessary, in time for submission to the General Convention of 1973. To all who respond to this invitation, the Standing Liturgical Commission extends its sincere thanks.
(Preface to Services for Trial Use commonly called The Green Book)

NOTE: Comments on the proposed Rite may be addressed to one's own Diocesan Liturgical Commission in care of the Bishop's office and to the Coordinator for Prayer Book Revision, 815 Second Avenue, New York City 10017.

(Accepted)

Answer. I will so do, the Lord being my helper.

Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

Bishop. Will you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

Bishop. Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

SEMINARY PRAYER

BLESS all who may be trained here; take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with thy spirit and fill them with thy love, that they may go forth animated with earnest zeal for thy glory; and may thy everliving Word so dwell within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of thee.—*From a Prayer for Nashotah House*

MORE HIDDEN BOOKS

Because readers liked the "Hidden Books" puzzle which appeared in TAD last year, another one has been submitted; in it are concealed 42 books of the Old and New Testaments, the names of which are given below.

WHILE motoring in Palestine, Titus and I met Chief Mejud, gesticulating wildly. I commented, "His fez, raiment, and features are odd; I never saw so dismal a chief. It's a market day, of course, so he pumps alms from everyone, a most common practice, but he certainly acts queerly, though maybe I shouldn't be speaking so." He was demonstrating how they used to revel at Ionian bouts, and his antics moved others to lamentation. Such a song! Of songs I have known, it was the worst. Even the brew seemed bad. He was seated on a hummock, having taken off his hose and shoes, and wearing as comic a hat as you ever did see. A fakir, seated next to him, pointed up eternally towards a rudely carved letter J on a high cliff. His uplifted arm was stiff and numb. Erstwhile he held it thus, sometimes supported by Levi. "Ti" customarily ignored such things, but now he cried, "See that J? Oh, now I know that we are near the ancient city of Ai!" I asked, "Was this Ai a holy place?" He consulted

his travel book. "From answers given in this chronicle, some one has made a great study of it." "What is the age of the big stone J?" "O, eleven centuries, at least."

In that jam, escort was necessary; besides, our car was stuck in a rut. Hurriedly leaving the sedan, I elbowed my way through the crowd. Then a toothless hag gained my attention. Pausing to rest herself, she touched me on one hem. "I, a helpless one, crave alms. Have mercy on me!", she whined. I replied, "Not I! Moth, you know, and rust corrupt earthly store!"

Mejud expressed a wish to accompany us, but I said, "Thy party we will not annex, O dusky chief! I am at the work of finding some stolen tobacco. That's my job." The chief feigned regret over the tobacco loss. I answered, "It would all have gone up in smoke, anyway."

I wished my brother were with us. He is a tramp rover — B. S. from Harvard, too. His name is Eugene. Sister is nursing

him now. "Ti" asked, "Where is the prodigal at?" I answered, "The flu kept Eugene home this year. It's too bad: I, a home body, roaming the Orient, and he, a tramp, home in bed."

and Obadiah.
ANSWERS: Titus, Judges, Ezra, Malachi, Mark, Psalms, Amos, Acts, Kings, Revelation, Lamentations, Song of Songs, Hebrews, Nahum, Hosea, Micah, Peter, Jonah, Numbers, Leviticus, John, Isaiah, Romans, Chronicles, Joel, James, Ruth, Daniel, Haggai, Esther, Nehemiah, Timothy, Jude, Exodus, Matthew, Job, Colossians, Proverbs, Genesis, Galatians, Luke



LITURGICAL MESS

VIA MEDIA now has three lanes: The General Convention of the Episcopal Church has, for all practical purposes, interred the Book of Common Prayer which, without significant alteration, has served for over three centuries as the uniform liturgy of the Anglican Communion, by authorizing for trial use (a distinction likely to prove without a difference) three new Eucharistic rites. Since each rite in turn allows for the use of a number of variations, each parish will be able to pick and choose among a dozen or more different orders of service.

Roman Catholics have long since despaired of finding a familiar liturgy in the next di-

ocese, much less another country; now Episcopalians can share in the confusion. Exit *common prayer*.

The Prayer Book's language is universally and justly admired everywhere in the English-speaking world, and, like the King James version of the Bible, is part of the heritage we all share, regardless of persuasion. The majestic phrases and stately cadence of the Prayer Book, which have sustained and inspired generations of Anglicans, have now been laid to rest in the name of — you guessed it — "relevance." One of the new rites prescribes nothing more than a short eucharistic prayer, leaving the rest to be filled in as you go. That rite, the Standing Liturgical Commission explains, is in response to those who desire to experience worship "as an intimate personal and group happening". Like Woodstock.

On the positive side, a group of saner Episcopalians, determined to fight back, has organized the Society for the Preservation of the Book of Common Prayer, taking for their motto a line from Richard Hooker: "Though for no other cause, yet for this; that posterity may know we have not loosely through silence permitted things to pass away as in a dream." Amen.—*National Review*

GIANT TRICK

SIR CYRIL Black, of London, England, has written an article which expresses very well what we have been humbly saying in the Magnificat: he says that in this generation the Church has been losing ground needlessly, that Christian forces have been suffering from a loss of nerve and have been timidly retreating when we should have been holding our ground, and that we have compromised with the world when no compromise was necessary and have been too willing to make accommodations with evil.

We have been too eager to appear "with-it", and have feared to be called "squares". The teaching of Jesus Christ and the experience of the Church down the centuries should alike convince us that when the Church is really in earnest in fulfilling its divine mission it can never be "with it" — with the world.

It is not for us to utter to perishing men the soft words that they hope to hear but rather to declare the hard words of Jesus, "If any man will be my disciple, let him take up the cross daily and follow me."

We have allowed ourselves to become victims of a "giant trick": we have been persuaded

that a small but well-organized vocal minority of unbelievers represents the majority opinion. "I am convinced," he said, "that the militant forces which are seeking to destroy the Christian faith are relatively small in number." It is one of the lessons of politics that an organized and enthusiastic minority can often defeat a disorganized and apathetic majority.

The humanists and the rationalists, the supporters of the permissive society, have gained substantial victories only because Christians have been apathetic or asleep. What is needed is for our people to return actively to the faith and practice of our fathers.—A bulletin.

QUARTER WATCH



THE OLDEST Anglican church in the Western hemisphere, still in use, is St. Peter's, St. George (on the island of the same name), built in 1612; St. George was the Bermuda Colony's capitol until it was removed in 1815 to Hamilton, the see city (on the main island). The Bermuda Islands (360 of them, but only some twenty are inhabited) get their names from Juan Bermudez, a Spaniard, who was shipwrecked there while on his way from

Spain to Cuba with a cargo of hogs, early in the 16th century. For a while they were called Somers Islands, after Sir George Somers, who was forced to land there while on his way to Virginia in 1609. In 1612 the islands were granted to an offshoot of the Virginia Company. Almost a century afterwards, George Berkeley, Irish philosopher and later Bishop of Cloyne (now united with Cork and Ross) in the Province of Dublin, sought to found a college from which missionaries could be sent to the American continent (it failed because Walpole's government did not send the promised money). The Diocese of Bermuda (19 square miles, with ten parishes, including the Cathedral Church of the Most Holy Trinity) holds its mission from the See of Canterbury.

¶The Bishop of Lake Malawi (Province of Central Africa) has a pectoral cross made of stones brought back from a spacecraft trip to the moon.

¶Early last May the General Synod of the Church of England declined to give its final approval to the 1968 Anglican-Methodist unity scheme; the vote in favor of the scheme was 65.18%, but some 10% short of the 75% needed by the Synod's own requirements for final approval.

¶Mrs. Howard H. Hulfish recently retired after completing almost 60 years as organist and choir director of Grace Church, The Plains, in the Diocese of Virginia. Her career began in 1913, in horse and buggy days, five years before the present church was built.

¶Nearby Eureka Springs could use a good podiatrist (foot + iatry), formerly called chiropodist (hand + foot, for both hands and feet were treated): the nearest one (soon to retire) is an hour's drive west, and the only other one is two hours north, and each is booked solid for months — and there is no bus service to either place. With all the people moving and retiring to these parts, a good "foot doctor" would not take long to develop a thriving practice.

¶Operation Pass Along, at Hillspeak, could use a set (three volumes) of *The Works of Richard Hooker*, arranged by John Keble. Hooker (1554-1600), priest, theologian, and writer of unusual learning and attainment, is commemorated in the Proposed Calendar on 3 November, a day after his death. His *Laws of Ecclesiastical Polity* is regarded as one of the greatest achievements in English theology.

¶The Presiding Bishop, with a company of four, went to the

Soviet Union to visit the new Patriarch of Moscow and of all Russia (he was enthroned a year ago) and to lecture before Russian Orthodox seminaries in Moscow and Leningrad. The present chaplain to Americans is a Louisiana-born but Alaska-ordained priest of the Church. ¶For a conclave of bishops, a TAD reader suggests the following for fortune cookies: MITRE DOES NOT MAKE RIGHT-ER.

¶When St. Paul's Church (20 families), Creston, in the Diocese of Iowa, needed a replacement for the worn-out 100-year-old reed organ, they sold organ keys (\$12.50 each), had rummage sales, etc., and bought a do-it-yourself electronic organ kit: a local surgeon put the new organ together in his basement.

¶The Rev'd Armen Diran, Urjorian, 53, Chicago-born,

-educated, and -ordained priest (1946), chaplain and director of pastoral care of several hospitals in Houston, Texas, since 1955 (more than 250 seminarians have gone through his training program), has been named to succeed (1 September) the Very Rev'd Charles Upchurch Harris as Dean of Seabury-Western Theological Seminary, Evanston, Illinois.

¶The Bishop of the Central Gulf Coast reported to the first annual convention of his diocese (it was carved out of Alabama and Florida) that during the 1971 calendar year he had travelled 37,177 miles (three-fifths of them by car) and had spent 113 nights away from home.

¶The library at Hillspeak would welcome a copy of *The Living Church Annual* for 1915 and 1921, and any years before 1908.

CHURCH SCHOOL CONCORDANCE

Adam: Hoss Cartwright's brother

Conversion: The point after touchdown

Epistle: The wife of an apostle

Faith: Knowing something, even when you don't know it

Heavenly Host: Saint Peter

Fast Days: The days you have to eat in a hurry

Joan of Arc: Noah's wife

Layman: Some one who lays in bed Sunday morning instead
of going to church

—A parish bulletin

¶Until there is a statement on matters of faith and order acceptable to all three Churches, the Diocese of Huron [Canada] has asked to go on record as opposing intercommunion among Anglican, United, and Christian (Disciples of Christ) Churches.

¶Personal to members of the Episcopal Book Club: If you are looking for an appropriate Christmas gift, you will be pleased to know that Paul L. Maier's *First Christmas* (\$4.95) is back in print again and is available at the Club's special price of \$3.95, plus 14 cents postage. (The book is being published in England by A. R. Mowbray & Co., Osney Mead, Oxford, at £1.75.)

¶A cathedral parish bulletin suggests that the Church's

Standing Liturgical Commission restore a section headed, "Prayers for Those at Sea", so that members of the clergy will know what prayers to read when they get lost in all the trial liturgies.

¶Sister Eleanor, probably the oldest nun in the Anglican Communion, celebrated her 100th birthday in Assam, India recently; she has lived there in the Sisterhood of the Epiphany since 1905.

¶Last year, the House of the Transfiguration, the Diocese of Nebraska's retreat center in Bayard, accommodated 4,491 guests.

¶The Bishop of Texas recently dedicated a \$268,000 nursing wing of St. James' House, Baytown (accommoda-

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments.

A PRAYER FOR THE AUTUMNAL EMBER DAYS

*Being, this year, 20, 22, and 23 of September,
Wednesday, Friday, and Saturday respectively.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocence of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

ons for 53 elderly men and women), just east of the see city of Houston.

¶The General Seminary, New York City, and the School of Theology of the University of the South, Sewanee, Tennessee, are both looking for new deans. At GTS the Right Rev'd Stephen Fielding Bayne, Jr., Bishop of Olympia (1947-1960), Executive Officer of the Anglican Communion (1960-1964), first Vice President of the Executive Council (1964-1970), and for the last two years on the faculty, has been named Acting Dean. At Sewanee, Stiles Bailey Lines, a priest since 1937, Senior Tutor and Professor of Ecclesiastical History and Applied Christianity, will be the interim dean. (His predecessor, George Moyer Alexander, a priest for 32 years and dean for 7 of them, has been placed in charge of the University's relations with the 24 owning dioceses.)

¶The Church Divinity School of the Pacific (founded in 1893 in San Mateo, moved in 1911 to the Cathedral Close, San Francisco, and in 1930 to Berkeley near the campus of the University of California) will have as its new dean 36-year-old, Chicago-born Frederick Louk Borsch, a priest since 1960, who has exercised most of his ministry on faculties of

English and American seminaries (his field is the New Testament).

¶Cancelled stamps (any kind, foreign or domestic, torn from envelopes but still on paper) sent to the Sisters of St. Anne, Bethany, Lincoln, Massachusetts 01773, will help support their new home for retarded girls and women.

¶Not a record, but close to one: James B. Whitfield, M.D., born in 1842, was elected to the vestry of Trinity Parish, Demopolis, Alabama, the day after he was confirmed at the age of 13, and served continuously in that office until his death in 1913 — a total of 63 years.

¶Samuel Perkins Bishop served as vestryman of Christ Church, Cincinnati, in the Diocese of Southern Ohio, for 62 years, and as secretary, treasurer or trustee of the parish's endowment fund for many of those years; also in the same parish, Charles P. Taft, the present Senior Warden, is completing his 44th year as vestryman.

¶Another entry in the longevity sweepstakes: Richard S. Ruddle served continuously on the vestry of St. Mark's Parish, Mauch Chunk (now called Jim Thorpe), Pennsylvania, from the age of 21 until he resigned in 1948 just before his death at the age of 87: 66 years.

¶The years of a father and son as vestrymen of the Parish of St. James the Less, Scarsdale, in the Diocese of New York, span almost the life of the parish itself: Oliver Hyatt served continuously from 1857 until his death in 1925 (68 years); his son Caleb, now 92, served for 42 years and then, in 1966, was made Warden Emeritus.

¶Another long record of service: Fred J. Peterson, of Frontenac, Michigan, who died in 1964 at the age of 82, served continuously for 55 years as senior warden of Christ Church in that city (the historic church, now 104 years old, had no wardens nor vestry until Mr. Peterson was appointed in 1909 by the late Samuel Cook Edsall, then Bishop of Minnesota).

¶Personal to Anonymous in 77019: Perhaps you will read this and accept TAD's (1) hearty thanks for the currency and (2) answer to your question, "When is my subscription due?" If you will mail a TADollar on every anniversary of your birth (do it on that happy day), your subscription will always be up to date. *Note to other readers:* TAD needs all the happy-birthday dollars it can gather. The truth of the matter is that we've got to find some way of getting, now, about 25,000 more TADollars every year. If it were not for a diligent, though small,

staff, low salaries (some not at all), and a little help from the Episcopal Book Club, TAD could not have come into being 144 years ago; that it has survived and grown (the circulation is over 180,000) is evidence of growing interest and support. TAD needs only 75,000 birthday dollars a year — not a great sum these days, but still a precious one. We have tried to keep a record of who sends what and when, but to send out subscription notices, as most magazines do, would be an enormous and prohibitive undertaking. To avoid unnecessary expenses, we are counting on readers simply to send their TADollars on their birthday anniversaries every year. Have you mailed yours for 1972?



¶Acting upon the approval of the 1970 General Convention and in anticipation of the Ryukyu Islands' return to Japan, the Missionary Diocese of Okinawa was this year transferred from the American Church to the Nippon Seikokai (the Holy Catholic Church in Japan) and so became that Church's eleventh diocese. After World War II, the Islands fell under the control of the United States, and the ecclesias-

cal jurisdiction under the bishop of Honolulu (he was acting for the Presiding Bishop); in 1968 the Diocese was given its own bishop, who three years later was entrusted the oversight of American Churches in Europe. On the Patronal Festival of St. Peter and Saint Paul, and in the Pro-Cathedral Church, Paul Saneaki Nakamura, 44, who was ordained to the priesthood in 1958 by the bishop of Honolulu, was consecrated and enthroned the first native Bishop of Okinawa.

¶ On the Feast of Justin the Martyr, in Trinity Cathedral Church, Omaha, the Right Rev'd Robert Patrick Varley, Coadjutor of Nebraska since his consecration on 5 May 1971, was enthroned VII Bishop of that Diocese, in apostolic succession to the retired Right Rev'd Russell Theodore Rauscher.

¶ Last May, Massachusetts-born Hanford Langdon King, Jr., 50, Rector of Emmanuel Parish, Rapid City, South Dakota, since 1960, was consecrated VII Bishop of Idaho, in apostolic succession to the retiring Right Rev'd Norman London Foote.

¶ Last April, Edward Mason Turner, 53, native of Chicago, educated and ordained in Alaska (he is a Nashotah House graduate), Canon of Saint John's Cathedral Church, Santurce,

Puerto Rico, from 1953 to 1959, and since 1959 Rector of St. Paul's Parish, St. Croix, was consecrated II Bishop of the Virgin Islands, in apostolic succession to the Right Rev'd Cedric Earl Mills, now retired.

¶ The Right Rev'd Allen Howard Johnston, 60, who has been Bishop of Waikato [Church of New Zealand] for the past three years, has become Archbishop of New Zealand (he had been Acting Primate since the retirement in 1971 of the Right Rev'd Norman Lesser).

¶ The Right Rev'd Archie Henry Crowley, 65, who had served as Suffragan Bishop of Michigan since his consecration in 1954, retired 1 July 1972.

¶ On the Feast of the Nativity of Saint John Baptist, the Rev'd William Cockburn Russell Sheridan, 55, a priest for 29 years, and for 25 years Rector of St. Thomas' Parish, Plymouth, in the Diocese of Northern Indiana, was consecrated V Bishop of that Diocese, in apostolic succession to the retiring Right Rev'd Walter Conrad Klein, 68, on the job since 1963.

¶ The Right Rev'd William Wallace Davis, Bishop of Nova Scotia since 1963, has become the Archbishop and Metropolitan of the ecclesiastical province of Canada, the easternmost part of the Canadian Church.

(The other provinces: Rupert's Land, Ontario, and British Columbia).

¶ On the Second Sunday after Trinity, the Right Rev'd Frederick Hesley Belden, 62, was enthroned X Bishop of Rhode Island (he had served as Bishop Coadjutor since his consecration last autumn), in apostolic succession to the retired Right Rev'd John Seville Higgins, 68. A service in the Cathedral Church of St. John, Providence, not only honored Bishop Higgins but also marked the opening of the 250th anniversary celebration of the founding of the Cathedral Church, where, since 11 June 1722, the worship of God has continued on the same site.

¶ The Diocese of Carpentaria, the northernmost in the Church of England in Australia, recently ordained its first aboriginal priest.

¶ The Right Rev'd Frederick Percy Goddard, 68, Senior Suffragan Bishop of Texas since his consecration 17 years ago, retired at the end of June.

¶ The Most Rev'd Macario V. Ga, Bishop of Negros, has succeeded the late Isabelo de los Reyes as Obispo Maximo (Supreme Bishop) of the Philippine Independent Church, which is in full communion with Anglican Churches and numbers approximately 2.5 million bap-

tized persons. The PIC is an outgrowth of a movement (mostly political and anti-Spanish) that in 1898 carried away almost one-fourth of the Roman Catholic population; some reverted to Rome, some became eccentric in their faith and practice, but a core remained sound and sane. In 1948 three American bishops bestowed the historic episcopate on three members of the Independent Church (Bishop de los Reyes was one of them) and men preparing for the PIC priesthood receive their training at the Anglican seminary in Manila. The American Church's Missionary Diocese of the Philippines was constituted in 1901 (now some 53,000 baptized), and to its first bishop, Henry Brent, goes most of the credit for bringing the PIC into the Anglican orbit.

¶ On the Feast of Saint Gregory of Nyssa, Telesforo Alexander Isaac, 43, Vicar of San Esteban, Dominican Republic, a priest since 1958, and the first Dominican to be made a bishop, was consecrated Coadjutor of that Diocese, in apostolic succession to the retiring I Bishop Paul Axtell Kellogg.

¶ For the first time in fifteen years a bishop was consecrated in the chapel of Lambeth Palace: Heng Sze Chhoa, a priest since 1956 and Archdeacon of

North Malaya, was made Bishop of Sabah, a missionary diocese under the jurisdiction of the Archbishop of Canterbury. Formerly known as Jesselton, the diocese comprises the northernmost section of Borneo, the third largest island in the world, about 700 air miles NE of Singapore. Lambeth Palace, across the Thames from the Houses of Parliament, is the London residence of the Archbishop of Canterbury, from which most of the Archbishop's business is conducted and where the Conference of Anglican Bishops meets every ten years (the first one was in 1867). The Palace was acquired by Canterbury about 1200, and the Early English chapel is its oldest part; the portion inhabited by the Archbishop was built in 1834. "Hard by the Gatehouse" is St. Mary's Parish

Church, wherein lies the body of Captain Bligh of the famous *Bounty*. Parts of the Palace are open to visitors on Saturday afternoons. (Lambeth comes from *Lamb-hythe*, meaning a muddy haven or landing-place.)

¶On the Feast of Saint Anselm, Archbishop of Canterbury (d. 1109), Willis Ryan Henton, Bishop Coadjutor of Northwest Texas, was enthroned IV Bishop of that Diocese, in apostolic succession to the retiring Right Rev'd George Henry Quarterman, III Bishop of that jurisdiction (Missionary District and later Diocese) since 1946.

¶On Ascension Day the Right Rev'd Edward Gaudan Longid, who since his consecration in 1963 was Senior Suffragan of the Philippines, was enthroned as I Bishop of the new-

clip and mail

The Anglican Digest
Hillspeak
Eureka Springs AR 72632 USA

I was born in the third quarter (July, August, or September), so here's my HAPPY BIRTHDAY dollar to keep TAD coming to me another year.

(Foreign subscribers should clip and enclose the address label from the covering envelope.)



ly created Northern Diocese. A former resident of the Philippines writes: "I wonder if you know that Bishop Longid's eldest sister was killed in a traffic accident in January, and a few days later her home was burned to the ground? In February, his wife died in a Manila hospital after several years of severe illness. Bishop Longid and his eldest son, who is a priest in Manila, took the Requiem Eucharist and burial service later in their home town in North Luzon. The Bishop is a really living legend. He has told me of hiking over hills (mountains with no roads), little food, often no shelter; they and many more hardships are the everyday life of this wonderful little man, who was converted from paganism to Christianity not very long ago. With his devoted priests (they are paid a

mere pittance) and several sisters of St. Mary the Virgin (Peekskill, New York), the work of the Church in the vast mountain wilderness is carried on. All of his associates are natives of the area, I think, and are more appreciated than any priests I know. I travelled over some of North Luzon (Mountain Province) with the Bishop and his staff, visited the Sisters in their convent, and was entertained by the beloved Mrs. Longid. So many times I have thought of their hardships, but I never heard a complaint. A wedding in his area is a twenty-four-hour affair, yet I saw him have three weddings on three successive days, with only a short nap between — then off to walk to several mission stations off the road in the high mountains. Really we need more bishops like him!"

If you were born in July, August, or September, this coupon (please see other side) is for you.

Serials Dept. S18118
Graduate Theological Union Library
2451 Ridge Road
Berkeley, CA 94709

POSTMASTER

RETURN POSTAGE
 GUARANTEED

SECOND CLASS MAIL

If undeliverable within ten days at address shown stamp with hand give new or correct address, and return the complete copy to: THE ANGLICAN DIGEST EUREKA SPRINGS ARKANSAS 7263